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J. J. TAYLER'S SERMONS.*

THE announcement of a volume of Sermons from the pen of Mr. J. J. Tayler, of Manchester, excited in us very high expectations. What we had heard from his lips, as well as his previous writings, led us to anticipate a production of no ordinary value. These expectations, we are happy to say, have been fully realized. A book of greater interest in its own department of literature has seldom fallen within our notice. We commenced its perusal with our critical judgment in full exercise; but we soon found that the hold it gained upon our heart was too strong for the continuance of such exercise; and it was in a simple indulgence of the pleasure we experienced that we read to the end. Criticism has, since then, resumed its office; but before we proceed to make that fact perhaps too manifest, we desire to give our unaffected testimony to the moral power of these remarkable *Discourses*.

The phrase *moral power* is used by us, in its present relation, advisedly. It is in the exertion of that kind of power that the book under our consideration exhibits its highest attraction. Its strong moral appreciation is its most striking characteristic. Taste of the finest delicacy is united with the utmost depth of feeling; so that while we are always made to sympathize with the rectitude and goodness of the case in hand, we are sometimes fairly startled by the new light which is shed upon old and common points of duty. We will endeavour by a few brief extracts to set forth the characteristic we have just indicated, though we are conscious that this fragmentary mode of treatment can give but an inadequate idea of the discussions from which our quotations are taken. The individual bricks are not fair representatives of the building.

How beautifully the true basis of morality is exhibited in the following sentences!

"Simplicity and heartiness are the feelings here described—simplicity looking to what is purely right, heartiness taking it up with earnestness and devotion. Let every character cultivate these qualities. There will then be no fear of the common-place; and society will be rid of affectation and pretence. What a charm there is about the person who is content to appear what he really is, and to fill his proper place in the world without envy or contempt! There is a serene truthfulness in his whole manner and language which wins our confidence and puts us at our ease. Through his transparent words we can see into the feelings that are at work in the bottom of his heart. There is a beauty which a pure moral taste will at once discern in the adaptation of such a character to its circumstances—in the mutual correspondence of its

* Christian Aspects of Faith and Duty. Discourses by John James Tayler, B. A. Pp. 346. London—John Chapman. 1851.

relations and its affections—in its quiet harmony with the order and arrangements of Providence. We perceive at a glance what a grace and even a dignity genuine simplicity of mind and quiet rectitude of purpose confer on characters that are not made conspicuous either by elevated station or by brilliancy of endowment. . . . Simplicity of heart will reveal to us the one talent (if it be no more) that has been confided to our charge, and incite us to cultivate it with religious faithfulness. What is inherent in the character and constitutes its specific gift, will then be sure to come out and do its work, and occupy a place in the economy of providence, which no other character perhaps under the same circumstances could so beneficially fill. . . . Seek out then the work which God intended for thee; fulfil it earnestly and faithfully; and thou wilt be honoured and blest. To find it, thou must not cast an envious eye at the lofty and glittering pinnacles of this world's greatness. Look rather within. Consult thy own heart. Listen to the voice of conscience. Ponder well the ever-recurring suggestions of thy calm and serious moments. Behold where God has placed thee. Examine dispassionately what he has given to thee without and within. Ask thyself what good can be done—what evil averted—what knowledge acquired—what truth sought after—what happiness diffused—in that little circle which bounds in thy present being. Fill it up to its limits, with earnest, faithful duty—with pure and reverent love; and its circumference will gradually expand, and a new horizon will widen round thee. If God has buried a richer talent within thee, and has nobler work for thee here to do, his hand will bear thee upward to a higher stage and cause thee to move in a larger sphere. Thou wilt be spared a fall from the giddy heights of a treacherous ambition; for thy way will be secured beneath thee; and thy power at every step will be equal to thy aspiration.”*

The manner in which the experience of life's changes tends to the cultivation of those affections upon which moral duty mainly depends, is brought out and applied in a singularly impressive form.

“There is something wonderful in this unchangeable stability and tenderness of human affection. Years have no power over it; nay cause it rather to strike a deeper root, and to put forth fresh blossoms on the bough that is grey with age. It is the experience of most as they advance in life, that the scenes and companions of early years acquire new vividness in the memory and a stronger hold on the heart. When we draw nigh to the dim threshold of the eternal scene, and a solemn shade overcasts all the nearer realities of earth—the images of life's morning come forth with renovated clearness from the faded past, and cluster round us again; as if to shew, they had a lasting place in our souls, and were to usher us with their friendly companionship into that unknown world of which Death is the mysterious gate. . . . To one who recognizes in the indestructible instincts of man's soul, the living root of religious truth, there is something of far weightier import than an amiable sentimentality, in this revival towards the close of life of its earliest recollections. For these are phenomena which constantly mark the last stages of the soul's earthly existence; and whatever attempts may be made to explain them from physical causes—if surveyed in the broad lights of a comprehensive religious philosophy, they seem replete with moral significance. That the best impressions of our human experience—the images of our happiest and most innocent hours, and the memories of those most justly venerable and dear—should throng around us with a new vitality as life's evening draws on, and cast their quiet and gentle light on the impending shade of death—is scarcely reconcilable with the supposition, that the spirit of which such remembrances are the most precious possession, is itself on the point of expiring for ever.—And O my friends, if this sustaining faith, which we shall all need, when a few more years have past away—which even now we need continually, when an invisible

* Pp. 243, 245.

hand plucks from the coronal of our domestic happiness, the choicest flowers of which it is woven—if this blessed and glorious faith is the fruit and recompense, not of metaphysical acuteness or dogmatic orthodoxy, but of a pure, humble, gentle and devout heart, filled with the spirit and aspiring after the life of Christ—let us cast out from our hearts and our homes, all that is sensual, selfish, unloving, worldly and base, and cherish one another, while we dwell together here with holy affection, as members of the immortal family of God:—that, when Death steps into the midst of us, it may be, not to wrap our being in a deeper gloom, but to take the last veil from our hearts, and open our inward vision to the light of other worlds; that in our closing hours, we may become more distinctly conscious of the invisible presence that surrounds us, and behold the forms of the departed looking upon us as of yore with eyes of unaltered love, and hear the sweet tones of their well-known voice, as they bid us welcome to another home, and take us with them to the endless peace of our Father's house.”*

We had marked for quotation many other passages bearing upon the moral quality of these sermons; but we must draw in our hand. We cannot, however, omit inserting the peroration of a sermon on *The true Knowledge of Life*, as supplying an exhortation to a more active kind of exertion than our previous passages depict.

“Know the world, then; know it well—but in a wise and noble sense. Go forth into it with a free and manly courage, protected by virtuous habit and guided by firm and enlightened principle. Go, with a heart open to all its sympathies and an eye keenly observant of its manifold experience; but keep your own life and soul uncontaminated from the sin which so deeply pervades it. Sin will only darken your vision and perplex your way. Sin is but the shade and negation of existence. If you seek reality, give up your reason to know the whole truth, and your will to practise all that is right. Fear not that life will ever become too easy and too smooth a task. With the strongest moral power, and the clearest moral insight, there will still remain enough, to puzzle and confound—enough to struggle against—enough to rouse our deepest interest and liveliest sensibility—enough to require the fullest exertion of our highest faculties. Repose was not intended for man. His progress must be a perpetual endeavour. As we slowly rise in the moral scale, things which we once acquiesced in or were indifferent to, strike us as evils and sins, brought out in strong relief by contrast with a purer sense of moral beauty, and a clearer consciousness of moral elevation.—Nevertheless, avoid scrupulousness. Having fixed your principles and habits and settled your predominant aim, be not too solicitous about the effect of particular acts and particular words. Character is determined by the general rule of life, not by the casual exception. Cherish an enthusiasm for whatever is pure and noble and excellent. Stoop to nothing mean or sordid or base. Be more intent on the accomplishment of some great good, worthy and adequate to fill your affections and absorb your interest and stimulate your highest endeavour, than over-anxious to shun the smaller errors, which may jar for a moment on the conventional proprieties of society, but, when the heart is pure and the aim is upright, will be overborne and compensated by the prevailing tendency of the character. Ardour for right inspires greatness and elevation of soul. Simple fearfulness of wrong contracts the vision and paralyses the will. If you would become a true moral hero, exercise your reason freely, and persist in the course which conscience bids you take, without fearing either the judgments of men or the consequences of your own acts. Seek your strength in the spirit of a living faith. Live to God, and work in God. Transfer the life of Christ into your own life. That will sanctify every element of your moral being; make you all but omnipotent in the cause of truth and right; and

* Pp. 127, 129.

deliver you for ever from the torment of fear and scrupulousness. Seek out and welcome goodness and beauty in all things. They are there, if you will only look for them. To the pure all things are pure. Use whatever is, and whatever must be, as so much power confided to you by God and subject to your own responsible will, for bringing into existence, promoting and disseminating, all which you perceive ought to be, and which, in the same degree that you are faithful and have trust in God, will at last certainly prevail.*

It must already have been perceived that Mr. Tayler keeps steadily in mind the connection between morality and religion. He seems, indeed, to have an unusually strong conviction of the necessity of that connection, and its preservation forms one of the main features of his moral expositions. Our agreement with him in this respect is of the most cordial kind, and there is therefore the greater reason that we should point out a difference which exists between his views of the Philosophy of Religion and our own.

Mr. Tayler is especially careful to impress upon his readers that religion, in its origin and primitive form, is a *mere feeling*. We will give his representation of this case in his own words.

"Religion is at first a spontaneous feeling in man's mind; only at a later period, is it aided in its development by the auxiliary operations of reason."†

"God, a responsible soul, a spiritual world—are beliefs that grow out of the natural workings of a primitive feeling."‡

There is a sense, very important to the subject, in which we accept the sentiment thus expressed. Feeling, regarded as the capacity of emotion, is a necessary prerequisite to religion. Were we not so constituted as to experience emotions of awe and trust and love, religion would be impossible to us. If Mr. Tayler means this, and only this, we are at one with him. Sometimes he appears to do so, and he then has our full assent. There is, for instance, no occasion of dispute presented by such a sentence as the following:

"The feelings of awe and reverence and trust which lie within the dogmatic conception and form its hidden soul, with such limitation and construction of them, as necessarily result from the universal laws of the human intellect and conscience—constitute the spiritual heritage of all pious souls and contain the germs of a Religion for mankind."§

We submit, however, that feeling in this sense cannot, of itself, constitute or originate Religion. It is therefore incorrect to say that "*Religion* is at first a spontaneous feeling in man's mind," or that such *beliefs* as those of "God and a responsible soul grow out of the workings of a primitive feeling." In order that the feeling may be religious, a religious object must be presented to the mind; and the belief of a God cannot grow out of this working unless there be the previous conception of a God to work upon. Mr. Tayler himself accurately expresses our notion of this matter when he says,

"There can be no steady and operative belief, without some clear and definite idea embraced by the understanding. In all belief, therefore, there must be a rationalistic element."||

When an attempt is made to trace the operation of the primitive feeling with which Religion is identified, it will invariably be found

* P. 265.

† P. 86.

‡ P. 274.

§ P. 275.

|| P. 273.

that something beyond the mere feeling is involved in the process. Here is such an attempt :

“In the childhood of the human race, Religion is a spontaneous sentiment and intuitive perception in which, as in a surrounding atmosphere, the mind unconsciously draws its breath and has its being. In the broad sunlight and the drifting cloud—in the roar of cataracts and the roll of thunder—in the fitful whisperings of the forest-trees and in the monotonous dash of the surge on the ocean-beach—the tenant of the primeval wilderness recognised a presence and a power which thrilled and awed his soul, and overwhelmed him with emotions that are the germ of adoration and worship. Such is the origin of a natural piety. It is the mind’s instinctive acknowledgment of a kindred spirit in the outward universe. It is not the product of reasoning, for it is found strong and active, where the faculty of reasoning is hardly developed: but it lies deeply imbedded in those primitive tendencies of our nature, which all reasoning tacitly assumes and acts upon.”*

In the case here stated, “the tenant of the primeval wilderness recognised” in external nature “a presence and a power which thrilled and awed his soul,” and it was that recognition which occasioned “the emotions that are the germ of adoration and worship.” Such a recognition must occur in every similar case. We are not contending that a perception of the phenomena of the outward universe is the primitive source of the idea of Deity. That idea may be, and we believe is, presented by the intuitive operations of the human mind. What we do contend for is, that this idea, whether derived from within or from without, must be *intellectual* in its nature. It is not a mere matter of feeling. It possesses the same rational character as the subsequent investigations of reason on the subject possess; and the circumstance of its being obtained independently of such investigations does not change it from a definite conception into an emotional impulse.

The preservation of the distinction between thought and feeling in their relations to Religion is a matter of great practical importance. If we bring ourselves to the conviction that feeling alone may fulfil the conditions of a religious experience, we shall be strongly tempted to deny or weaken the value of the truth with which religion concerns itself; but if, on the contrary, we are fully persuaded that no experience can properly be called religious which does not embrace an intellectual perception as well as a manifestation of feeling,—if we hold this to be the case with the first movements of our religious life, no less than with the most mature exercises of that life, we shall be prepared to accept all the responsibilities which religious truth imposes upon us, as pressed forward by an absolute moral necessity.

Mr. Tayler is not by any means guilty of the looseness, in regard to the pursuit of truth on religious questions, which others have connected with his theory; and the justice he does to the intellectual side of the subject leads us to suspect that the theory itself is not really held by him in the form which some of his language expresses to our minds. That he does verbally contend for the identification of Religion with mere feeling, we have shewn; but his exposition of what he calls the feeling of Religion is, in most cases, accordant with our own views. We could concur in such a statement as the one we are about to quote, although it is intended as an explanation of the assertion given above,

that "Religion is at first a spontaneous feeling in man's mind." Our concurrence arises, however, from the fact that such terms as conviction and belief are substituted in it for the word feeling, and the passage is thus made to express, not that religion is a spontaneous feeling only, but that the belief and feeling of which it consists arise from the spontaneous exercise of the mind.

"The point to be insisted on is the *inwardness* of spiritual conviction—that it does not depend for its existence on the accident of external instruction, nor owe its certainty to the conclusiveness of any inferences deducible from facts that fall under the cognizance of sense. Three grand principles of belief which lie at the foundation of our rational being, arise in this manner out of the internal and organic working of the mind—the recognition of a Supreme Intelligence in all things—reverence for the moral law mirrored in the human conscience, as an expression of his Will—and the expectation of some future state where the realities of man's condition will be more in accordance with the ideal after which he is formed to aspire. These principles in their origin are little more than the *material* for belief—dim yearnings and vague apprehensions which are drawn out and fashioned by the understanding according to the extent and character of its own development, and finally cast into permanent formulas, as a standard for the popular religion, by the plastic agency of some powerful mind."*

We should be doing injustice to our own estimate of the religious worth of Mr. Tayler's volume if we were to leave this point to be judged of by such observations as we have hitherto made. Were we to fill the remainder of our paper with extracts on this topic alone, we could not convey an adequate idea of the noble spirit in which Religion is treated throughout these sermons. One specimen, and one only, we can give. It is from a discourse which we would commend to special attention, entitled *God's Descent to Man*.

"Now first Nature breaks the eternal silence, and finds an interpreter in that highest poetry through which God reveals his hidden thoughts to the awakened soul. This is not a mere æsthetic feeling. It is something purer and loftier than the simple emotions of taste. Else the most picturesque eye would be the unfailing attendant of the devoutest heart; and the rarer the beauty of the external scene, the deeper would be the impression of the unseen God. But it is not so. It is not the snow-peak alone cleaving the blue vault with its dazzling whiteness—nor the dark pine woods that girt its base—nor the rumbling of the distant avalanche—nor the roar of the torrent in the deep ravine—nor the sweet sunlight reflected with a vivid green from the mountain-slope—nor the quiet tinkling of the herdbells—nor the cheerful sounds of men and dogs mingling with the village chimes from the vale below—as they enter the mind through the charmed avenues of sense, and breathe into it a thrill of Alpine freedom and joy—that suffice of themselves to inspire the severer and holier feeling which shook the breast of the poet, when he owned the solemn presence of Deity in the awful solitudes of the Grande Chartreuse. For these are impressions which all must experience—the devout and the sceptical alike—whose perceptions have not been brutified by appetite or deadened by a sordid worldliness. They are a preparation and a help to piety—a soil where the devotional sentiment, if cast into it, will grow, and where it will be cherished, when already sown; but they must not be confounded with it. He only is filled with the true spirit of devotion, who recognises in the outward forms of beauty, the mind of Him, who has chosen this mode of intercourse with his trustful and adoring offspring. Amid the grandeur and

loneliness of Nature, the souls of such men rejoice in the companionship of the Spirit of Nature. There is a deep worship within them, though no audible prayers go forth at the lips. As heart answereth to heart in the converse of men, so they are conscious of a reciprocated sympathy with God: and from these ministrations at the fragrant altar of the great temple of the universe they carry back with them a holier influence to consecrate the ordinary duties and affections of the world. This devotional enjoyment of the visible works of God, is a sentiment peculiar to Christianity, and those prophetic influences which preceded it in the mind of the Hebrew race. We find nothing corresponding to it in the remains of classical literature. In the sacred odes of the Greeks and in the descriptive poetry of the Romans, there is not a passage to remind us of the sublime bursts of pious feeling, kindled by the aspects of creation, which break forth continually in the Psalms and that wonderful poem of Job....

"Our intensest conviction of the presence of God—our clearest persuasion that He has drawn nigh to us—is not, however, when we are the quiet and contemplative spectators of his works, or the passive recipients of outward influence—but in those higher exercises of faith which engage our wills, and put us on virtuous effort, and excite us to active co-operation with Him—when we seek Him and believe that we have found Him, in the glad appropriation of every duty, and the cheerful acceptance of every sacrifice, which He demands. It is in crises like these, that the Spirit of God descends into the hearts of the faithful and devoted, and endues them with a power and a wisdom not of this world. They are perplexed with anxieties and fears; but they commit themselves in simple fidelity to Him;—and peace comes back to them again. They could not see their way; but they asked in faith for guidance;—and light once more descended on their path. Beset with snares, they felt themselves weak and frail; but they sought God in prayer;—and His presence was realised, and new strength was at their side. Guided by an honest reason, and true to the voice within, they have surrendered themselves to faith:—it is a lamp to illuminate their way, and a spirit and a power to control and shape the outward tendencies of things. Their whole spiritual being is drawn up to God, and replenished with His fulness. Mighty in Him, they go forth to master difficulties, trample down temptations, endure afflictions, and do the whole work that is confided to them. Every self-sacrifice to right and truth—every high and earnest effort of heroic duty—brings with it a witness of the sustaining strength of God, and draws Him down into closer communion with the believing soul."*

A volume of Sermons must stand in a certain relation to the general subject of Christianity, and Mr. Tayler has given us ample means of judging what his sentiments on that subject are. Among the titles of these Discourses are, *Christ the Mediator*; *The Harmony of the Divine and Human in Christ*; *The Distinctive and Permanent in Christianity*; and *The Footsteps of Christ*. In the treatment of all these points we meet with the keenest sense of the rectitude and goodness which beam from Christianity; but the representation of the gospel in its form of a revelation does not fulfil our idea of the truth of the case. Christianity is regarded in too merely human a relation to be altogether satisfactory to us.

This want of satisfaction especially occurs when anything of a miraculous nature is touched upon. We have not to complain of any denial of the miraculous, but of a faint and uncertain reference to whatever claims that character. There are instances to be adduced in which the statements bearing upon alleged miracles are so constructed as to be

reconcilable either with a natural or a supernatural conception of the facts. We do not think this is quite fair; and we are sure it is detrimental to the interests of Christian truth. The miracles of the gospel, whether believed or disbelieved, cannot occupy any subordinate place in its scheme. To treat them with anything approaching to indifference is to do violence to their necessary significance, and to the position they are actually made to sustain. Christianity is a widely different thing when contemplated in the light of their truth or their falsehood, and much of its distinctive use must be missed when it is attempted to be applied in a manner which leaves the question of that truth or falsehood undecided. Such indecision cannot answer to the demands of a Christian faith. In its practical operation it will produce the same effects as the positive unbelief into which it must finally merge. The question of miracles is not with us a question of degree, but of principle. We should not think of deciding as to the miraculous nature of any particular circumstances on a ground which implied that Christianity was safer with few than with many miracles to support. We cannot consent to regard its miracles as a burden upon it. They are as natural to it as its doctrines are, and we desire to connect the same glad acknowledgment with the one as we do with the other. It would be quite inconsistent with these convictions to conceal the manifestations of supernaturalism which come properly in our way; and we do not think that the honour of the gospel is suitably preserved when anything that even looks like such concealment is practised.

Christ came into the world to be at once the manifestation of Deity and the pattern of Humanity. In the one character he fulfilled the purposes of Religion, and in the other those of Morality. The latter view of his character is subservient to the former, just as Morality is subservient to Religion. Christianity is primarily and essentially a religious dispensation, not a system of ethics, and the person and ministry of its great author express its religious nature in this primary and essential form. The miraculous exhibition which the Messiahship of Jesus involved, was necessary to the religious design of his mission. Without it, that mission would not only have been destitute of the required sanction, but could not have afforded a complete representation of the projected truth. It is in this distinctively religious exhibition that the divinity of our Saviour consists. We call him divine because he appeared among men as the image of God. He was the Son who, as such, made known the Father. This doctrine of the divine in Christ cannot be consistently held or stated on merely natural grounds. Miracles are inseparable from it; and a firm belief in them, and a high estimate of their importance, must exist in order that it may be set forth truly and efficiently.

Mr. Tayler's representation of the character of Christ has arrested our attention in connection with the views we have just advanced. One of his discourses is, as we have said, on *The Harmony of the Divine and Human in Christ*. Throughout that discourse he does not take the word divine in the sense we have attributed to it, but in a sense in which it answers to the cultivation of spiritual and religious life. He thus expounds the term in its application to the subject of his discussion:

"Here we get the true point of view for apprehending that peculiar and undefinable character which, in the feeling of all Christians, belongs to the

prophet of Nazareth, and which they intend to express, when they speak of his divinity. It is the entire subordination of the natural to the spiritual in his life. It is the interfusion of the divine and human in one tranquil and harmonious flow of being. It is the final conquest over self and sense and fear in his soul, that love and holiness and joy might take their place. It is the manifestation of the Logos in its fullness;—the enjoyment of the spirit without measure;—the full development of all the lineaments and proportions of the moral nature of man;—so that for once humanity might behold all its spiritual relations perfectly sustained, and have a momentary glimpse of the blessed union that is possible between a pure mind and God. But this divinity grew out of the human elements that were at its base, and that alone make it intelligible and instructive to us. It was the perfection of humanity, as such perfection is conceivable within the limits and conditions of this introductory existence. It was the perfection of one intended to show us, how man must pass from earth to heaven, and may be for ever united with God.*

This exposition of the matter is, in our judgment, beneath the reality it attempts to express. Certainly it does not describe "the feeling of all Christians" on the subject of Christ's divinity. We do not think it rises to "the true point of view for apprehending" that divinity. Another element is needed for the constitution of the kind of divinity which the writers of the New Testament attributed to Christ, and which he claimed for himself. This additional element cannot be supplied without the free admission of supernaturalism.

Mr. Tayler's deficiency in the matter now under notice is the more observable, because the character of his mind, and the tendency of his efforts, as indicated in all these sermons, are strongly in favour of the religious exhibition of every question on which it is possible to bring religion to bear. The proofs we have given of his clear and elevated appreciation of the human applications of religion, are sufficient to shew that he would have seized with avidity the divine manifestation of its principles by Christ, if he had not been deterred from so doing by his fear of the miraculous. He does, indeed, elsewhere present the very truth which ought to have appeared in the passage we last quoted, so as to increase our regret that that truth was not insisted upon in its proper place and with its appropriate supports.

"Has not experience shewn, that the recognition of a Christ, a personal, historical manifestation of the living God—is still needed for the preservation of a true monotheism in the soul of man? Observe the present movement of philosophic intellect in Europe. As Science disjoins itself from Christianity, or merely allows it a place among the general agents of civilisation—a power developed in the natural order of things, not an influence sent down from heaven, to reconcile humanity with God;—the result is rarely the adoption of a pure and elevated theism, but too often the reduction of deity to a mere force—the substitution of mechanical law for living will—the exclusion of intelligence from the foundations of the universe, and the recognition of it in man alone, as the true divinity of our world, the consummation of its progressive development—bringing with him into the system of things, an agency before unknown, and nowhere else to be found."†

These sentences gain our hearty assent as developing the real point in connection with which the secret of Christian influence is to be found; and we offer them to consideration, believing that, in other respects besides the one here mentioned, too much importance cannot

be attached to the upholding in its full integrity of whatever contributes to give consistency and force to the recognition in Christ of "a personal, historical manifestation of the living God."

How truly and profoundly Mr. Tayler enters into the character of Christ regarded in its human aspect, may be inferred from this description of the kind of example which that character affords:

"The study of a great and holy life, as that of Christ—is like the study of a beautiful work of Art, for the cultivation of the taste and the discipline of genius; with this fundamental distinction, however, between the two cases, that the latter appeals only to imagination and sensibility, the former acts upon the conscience and the will. But in both we equally think and feel ourselves into the hidden soul of power in the work before us. Strong spiritual affinities are awakened within us as we gaze, admire and love. We surrender our inmost soul to the profound sympathy it inspires—not to bring away in our memories, an exact transcript of its light and shade, the grouping of its forms, and the blending of its hues—but to seize intuitively the eternal laws of beauty which it exemplifies, and the sense of which thoroughly imbibed may enable us, though still at an humble distance, to put forth a different work in a kindred spirit. The servile hand of the copyist may retrace every line and reproduce every variation of colour; but the life of the great original will not be there. Only he who can feel as the master felt, and has studied his works to catch their spirit, will strike out conceptions that betray the same inner life and admit of any comparison with his. . . .

"Where the influence of example is founded on the affections, and consists rather in a general impulse than a particular direction—it is even an advantage which heightens its effect, that it should be displayed amidst circumstances that cannot be directly paralleled with our own. The sympathy reaches us, but it is not vulgarised by too close a familiarity. It comes from a higher sphere, enriched with associations that bestow on it the character of a sacred poetry. We are rather attracted than repelled by the remoteness from our ordinary experience, of the wondrous scenes in which Christ is depicted to us. The greatness and singularity of his work—its serene elevation above the low pursuits and exciting passions of the world—its suffering and its martyrdom—while they show very clearly, that we cannot be exhorted to walk literally as Christ walked, give at the same time a peculiar grandeur to all the expressions of his indwelling spirit, and cause them to make a deeper impression on the imagination—and, like certain great paintings seen from afar, bring out in bolder relief from a few broad masses of light and shade, the distinctive features of his mind and character. That power of love, and holy trust, and entire self-surrender to God, which is at once the preservation and the consecration of humanity—is here presented, as on some conspicuous theatre, with loftier stature and sublimer mien and more wonderful accompaniments—the living poetry of man's spiritual vocation—fitted to impress the heart with a profounder seriousness and to kindle the imagination with holier visions of excellence."*

In closing this notice of Mr. Tayler's Discourses, we cannot abstain from recording our protest against an opinion he expresses on the subject of the Jewish sacrifices and the relation to the death of Christ which they are made in the New Testament to sustain. We give this opinion as it stands:

"The whole public and sacerdotal religion of antiquity, whether Jewish or Heathen, was based on the idea of atonement and propitiation—the necessity of appeasing with sacrifice the wrath of Deity excited by human sin: and so deeply had that anthropomorphic conception rooted itself in the mind of the

multitude, that it was impossible even for the energy of a heaven-descended gospel to extirpate it at once. Thus, higher and lower conceptions of God's relationship to his creatures, still maintained a latent antagonism in the popular creed. Simple and earnest believers, obeying the spontaneous impulse of old associations, and unconscious of any inconsistency with the juster principles which they had more recently imbibed—spoke of the death of Christ, as in itself and directly a ransom of the forfeited souls of men, from impending destruction—a propitiation, which took away all hindrance to a free communication of the Divine Mercy, and put men in a condition to receive its refreshing streams on their cleansed and justified souls. This supposition of an admixture of foreign elements with the predominant purport of the glad tidings of Divine Love, accounts most naturally for the appearance of certain passages in the New Testament, which only by a forced and doubtful interpretation can be brought into accordance with what we justly accept as the fundamental doctrine of Christianity—the free, unpurchased mercy of God.*

The nature and purposes of the sacrifices required by the Jewish law are declared clearly enough in that law itself, and we believe Mr. Tayler would find it impossible to prove from the records of their institution, that these sacrifices were intended to “appease the wrath of the Deity.” Judaism seems to us carefully to have avoided that notion of sacrifice, so as to be distinguished by the absence of it under circumstances which lift the distinction into a matter of principle. The perversion of which the Jewish institution of sacrifice might have been made the occasion, must, in all fairness, be kept out of the question, just as the Heathen idea of the case ought not to be confounded with the Jewish representation. As to Christianity, we are not able even to conjecture what the “certain passages in the New Testament” are, which Mr. Tayler would adduce as sanctioning the doctrine that the wrath of God needs to be appeased. We know, indeed, what are the passages which an orthodox believer would bring forward in favour of the popular doctrine of divine satisfaction; but Mr. Tayler must understand, as we do, that those passages derive, and only can derive, their force in that direction from a foregone conclusion relative to the meaning of the Mosaic economy. It is not only true that, having repudiated that conclusion, we do not admit the interpretation dependant upon it; we strengthen our repudiation by the scarcely disputable fact that the New Testament does not, in any single instance, express the idea of satisfaction either as belonging to Judaism or Christianity. We say that this negative state of the question renders it impossible that the writers of the New Testament should have adopted the interpretation of the law of Moses, in consistency with which their views of the salvation of Christ have been explained. We thought it was notorious that the New Testament did not contain any positive statement of even the principle of the satisfaction theory. “The free, unpurchased mercy of God” is so much a “fundamental doctrine” there, that it is only by an acknowledged assumption of the point in dispute that its language can be made to bear a sense at all interfering with such mercy.

F.

* P. 52.

THE CREED OF CHRISTENDOM.*

As to the errors of different kinds found in association with, or often even embodying, the essential realities and truths of the Christian revelation, it is evident that Providence left these to be cleared off by the course of events, or corrected by the natural progress of knowledge among men. They could not be prevented from existing, and could not be violently rooted out, without absolutely changing the whole nature and identity of the men who held them, without tearing them from the national and social position to which they belonged, and making mere abstractions of them. And this course, so far as we can judge, was not only unneeded, but would have been worse than useless. It would have cut off the early disciples, and Jesus himself, from all effectual power over their contemporaries. Great changes, of the nature referred to, are generally brought about slowly; and merely intellectual errors might well be left to the lapse even of centuries to remove. So, at the present day, many an intellectually dark and ignorant man may be animated by a Christ-like spirit and by faith in God, may live a just and beneficent life, notwithstanding his intellectual darkness. For it must ever be remembered that the office of religion is not to detect or remedy intellectual error (except incidentally), but to bring men into union with God through sympathy with the divine spirit and life of the Son in whom He was well pleased.

Mr. Greg, as may be expected, seeks to explain away the miracles as "probably either remarkable occurrences elevated into supernatural ones by the general supernaturalistic tendencies of the age, or examples of wonderful healing powers, the original accounts of which have become strangely intermingled and overlaid with fiction in the process of transmission" (p. 206). That they cannot be so explained away, and at the same time Jesus be received as a historical person at all, we think may be sufficiently shewn. But this is not a question upon which the present author enlarges, and therefore we need not here stay to discuss it. Mr. Greg, however, maintains further that, even if the miracles were wrought as related, "a miracle cannot authenticate a doctrine" (p. 194), and that miracles "never can be a sure foundation for a revealed religion" (p. 199). Now on this subject there is often no small degree of inapplicable reasoning and mystification. It is wrong, in the first place, to treat of "miracles" in the abstract way in which some writers, and Mr. Greg with them, have chosen to regard them. It may be true enough, as an abstract general proposition, that it does not follow because a man is able to do a "mighty work," he therefore teaches what is true on a given subject. But let us endeavour to consider how this matter really appears to a common-sense view, in the case of the Christian miracles, which are *the* miracles with which we have to do, and not any abstraction so called. Here we have our Lord, a personage of exalted character, of blameless and holy life, one whose great aim, it cannot be denied, is to make men children of the God of truth and righteousness,—here you have such an earnest, truthful, holy man, working

* Concluded from p. 411. (Errata—Sup. p. 407, l. 20, for "were" read "was;" p. 410, l. 7, for "him" read "St. Matthew.")

miracles, and telling you that this power of his is given to him by the invisible Deity, with whom he is favoured with special communion. Has the miracle, we ask, to the eye of plain common sense, in such a case as this, no power or utility as evidence of that special communion to which the miracle-worker ascribes it? Why, without the miracle, however upright and active in good deeds might be the life of the person claiming such special intercourse with God, his mere assertion of such communion might very well be attributed to a heated and enthusiastic imagination; but, with the visible deed before us, it would be impossible so to dismiss the claim. And thus, in the case supposed, the miracle done must be admitted as evidence of the communion with the Father of all, and, if so, it becomes undeniable that what the miracle-worker tells us respecting that invisible Being, His character, and His will concerning man, has His approval, and must, therefore, be essentially true. The wonderful works, therefore, of the holy Jesus, who *could not* tell us falsely that God gave him his extraordinary powers, are attestations of his divine mission, and confirm his teachings respecting God and God's will for man, here and hereafter.

Our author may reply—as he does in substance (pp. 196, 221)—that the teachings of Jesus did not need this confirmation; being in themselves true, they claim acceptance and force admission, without any such confirmation. We are as willing as Mr. Greg can be to acknowledge the authority and beauty of Christ's teachings, taken in themselves, and without any external confirmation whatever. But we, and our author, and most of those, too, who at the present day seek to write down the Christian miracles, have been brought up under the influence of the Christian doctrine, and it is a very different thing to recognize the excellence and authority of that with which you have thus been familiarized from early youth, and to perceive those qualities at once in teachings which may be, in many respects, opposed to the ideas and prejudices of your previous life. Is it to be thought that the narrow-minded Israelite of Christ's day, eager for vengeance on his enemies, and looking on himself and his nation as the peculiar favourites of Heaven, full of ritual formalism, and not knowing what that meant, 'I will have mercy and not sacrifice,'—is it to be thought that such a man would at once perceive the excellence, and submit to the authority, of Christ's precepts and example, divine as they were? Of course this question implies that the *immediate* intention and utility of the miracles was to affect those who witnessed them. This there is no reason to deny; but the same kind of service which they fulfilled for those who looked upon them, it is not difficult to perceive, they may often still perform for modern times, when handed down to us by the testimony of the primitive disciples, as embodied in the Gospels.

Mr. Greg may reply again, as he does (p. 204), that the miracles of Jesus were of little use, because they did not permanently convince, or attach to his cause, the contemporaries of Jesus. But they moved and won a *sufficient* number to give Christianity a firm footing in the world, to secure to Christ that mighty sway over human hearts and in human affairs which he has possessed through centuries past. Without the miracles, how does it appear that such permanent influence

of Jesus, a man who after so brief a career suffered a disgraceful death, could ever have been gained? No theory, we believe, that attempts to dispense with the miracles, can ever satisfactorily answer this question.

It ought not, moreover, to be forgotten by those who maintain the proposition that a miracle cannot authenticate a doctrine, and apply it to the Christian miracles, that their argument may be inverted. If a miracle cannot authenticate a doctrine, then the fact that some erroneous doctrines or implications are found in connection with the truths of Christianity cannot, surely, be urged as evidence of the non-miraculous character of the life of Christ. Doctrines may be, in themselves, true or false, according to those who maintain the proposition referred to, without being shewn by the accompanying miracle to be either the one or the other. Then, even if, from any cause, a false doctrine be taught or implied, this is no proof that the person teaching or implying it could not have wrought the miracle, otherwise the miracle would only be the attestation to a falsehood. What, then, becomes of Mr. Greg's argument against the miracle of the resurrection, that if it took place it would only be "an attestation to an error"—the error, namely, of the Messiahship of Jesus? (pp. 221, 222).

But, urges our author again, we have not sufficient testimony to the miracles. "We have not even an approach to personal testimony" (p. 201). Not one of the four evangelists says, "I witnessed this miracle" (ib.). This appears to us really little better than trifling with words. The four Gospels, it is admitted, embody the belief of the whole community of the primitive disciples, many of whom must, when that belief was committed to writing, have been still living witnesses of the life of Christ; so that the Gospels may, in fact, be taken as the recorded testimony of a multitude of personal witnesses, although they do not say in so many words, I or we witnessed these miracles. And then, again, the question recurs, Why did they ascribe miracles to Jesus, and why does even Paul in his Epistles use expressions which clearly imply or assert the miraculous life and resurrection of his Master?

Some further considerations on this subject we must pass over, to notice briefly the great event just named—the resurrection. Here our author candidly admits that "something of the kind occurred, which formed the groundwork for the belief and the narrative" (p. 210). What "this something—this basis—this nucleus of fact," was, we are informed as follows: "The Gospel of Mark contains this nucleus, and this alone. It contains nothing but what all the other accounts contain, and nothing that is not simple, credible and natural, but it contains enough to have formed a foundation for the whole subsequent superstructure. Mark informs us that when the women went early to the sepulchre, they found it open, the body of Jesus gone, and some one in white garments who assured them that he was risen. *This all the four narratives agree in; and they agree in nothing else*" (ib.). The italics are the author's own, and, singularly enough, the emphasised sentence is materially wanting in substantial correctness. The second evangelist, even in the undoubted portion of his Gospel (xvi. 7), at least implies the bodily appearance of Jesus as a

received fact. The young man in the sepulchre tells the women (ver. 7), "there shall ye *see* him;" and so in the previous verse, "he is risen; he is not *here*;" that is, he is in body somewhere else, or the bodily resurrection has taken place. That the evangelist should have written these words, and not have intended to imply that the visible resurrection had taken place, although he does not *say* that any one *saw* Jesus risen, seems incredible. Hence the statement of the author that we have in the genuine Mark the "nucleus of fact" only, out of which the belief in the resurrection subsequently arose, and that Mark agrees with the other evangelists in nothing else but in representing the body as gone, and the women as being told that Jesus was risen,—this statement is not really, though apparently, correct. Mark, in short, represents the bodily resurrection of Jesus as a fact, as much as the other evangelists who expressly speak of it; and therefore the "something," or "basis," even in the second Gospel, is considerably greater than Mr. Greg admits it to be. But what a "nucleus," or "basis," is that "something" which, according to our author, originated the belief in the resurrection of Jesus, with its mighty consequences for future generations! The women were *told* that he was risen, and, behold, the faith of Christendom for eighteen centuries to come is established upon its foundation of fact and truth! Truly, we may add, the amount of belief required to admit such an explanation as satisfactory, would more than suffice for the reception of the rejected miracle itself.

Mr. Greg lays stress, here again, on the alleged circumstance that we have no direct formal deposition "of any eye-witness at all" that Jesus was seen on earth after his death. "No one says, 'I saw him alive in the flesh'" (p. 211). Can this be really intended as an important objection? Does our author really believe, in the face of the history in the Acts (e.g. ii. 32), that Peter and James and John, and other personal friends of Jesus, never *said* that they saw him alive after his death? Are not the Gospels, in fact, in this case, as in that of the miracles generally, the collective testimony of the first disciples, the immediate companions of Jesus included, who say, therefore, in substance, "We *all* saw our Master after his resurrection"? That this is the case is shewn by such passages as Acts i. 3, and by what Paul says to the Corinthians (1 Cor. xv. 4—8).

Of course our author makes the most of the discrepancies in the accounts of the resurrection. And, it must be confessed, they are formidable enough. No attempt, of which we have knowledge, has been fortunate enough to harmonize them satisfactorily. It appears to us, however, that Mr. Greg, in common with others who have objected to the resurrection on account of the differences in the narratives, does not allow sufficiently for the essential character of the Gospels, and the mode of their origin, which render great diversities on this and other subjects inevitable. Difference, therefore, being thus inevitable, not from the nature of the facts recorded, nor through any real want of credible evidence, but from the mere accident of the composition of the Gospels in a particular manner, and from peculiar sources, such difference (or contradiction, if the word be preferred) is not inconsistent with a substantial truthfulness of the main facts related. For suppose for a moment the reality of the bodily resur-

rection, and the repeated appearances in Galilee and in Jerusalem, and that the facts were not committed to writing, but preserved in the living memory of friends and disciples, for many years. The history spreads throughout a wide extent of country, assuming different forms and embodying various particulars in the divers localities; manifold variety and discrepancy in details thus blending with a few immutable facts. At length different parties commit the accounts to writing, independently of each other; and then, with some agreement, verbal and real, there is great diversity, or even contradiction, in the resulting accounts, when compared with one another. This seems to be a perfectly natural process and result; and through some such process as this the evangelical records of the resurrection would appear to have passed. The fact of great and irreconcilable discrepancy, therefore, does not indicate that the resurrection is a grand fiction, or myth, or invention, or falsehood, or anything of the kind; does not disqualify the Gospel accounts "from being received as evidence of anything, except the currency and credit of such stories among Christians thirty years after the death of Christ" (p. 215). That fact is, in a word, only the necessary consequence, and a significant proof, of the particular mode in which the several histories originated.

We believe, however, that our author makes too much of the discrepancies on which he mainly relies, as helping to prove the incredibility of the resurrection. "According to Mark" (he observes, p. 214), "Jesus appeared to no one." Surely Mark does not *say* this, but is simply *silent*. He leaves his account incomplete, at the end of the eighth verse. So with Luke; he omits what others insert. It is evident that the evangelists, writing down well-known facts as received around them, made no judicial inquiries, and no attempt to preserve the exact order of events, or to include *all* the incidents. Why, Luke, in his artlessness, appears, at the commencement of the Acts, to contradict the close of his own Gospel. In the latter he seems to represent the ascension as taking place on the evening of the third day after the crucifixion, while in the former he speaks of it as happening forty days after that event. Mr. Greg, on this point, and in reference to Luke xxiv. 50, speaks of the "efforts of ingenuity to pervert" the text (p. 215, note),—alluding to the endeavours to harmonize the two statements. We must say that we think very great "efforts of ingenuity" will be necessary to make it easy to believe that so intelligent a writer as Luke does really contradict himself in the manner alleged. The verse (xxiv. 50) may well enough be regarded as commencing a new section of the narrative; and although no express mention is made of forty days in this place, he probably conceived of the interval of forty days, spoken of in the Acts, as completed before the ascension took place, as recorded in the Gospel. If the same writer, therefore, thus appears to contradict himself, it is not surprising that different writers should appear to do the same, or should really do it.

Further, as to the differences about the locality in which Jesus appeared. "According to Mark, it was nowhere" (p. 215). To this assertion the same answer is applicable. Mark's account simply terminates without having informed us where, and surely does not state that Christ appeared *nowhere*. Then Matthew speaks of Jerusalem

and Galilee; Luke, of Jerusalem, "and there alone" (ib.); while John, too, confines the appearances to Jerusalem. It is evident, on comparing the accounts, that there must have been two principal localities in which our Lord appeared to his disciples. Matthew speaks of one chiefly, perhaps as being that in which (for some reason unknown to us) he was either himself present, or in some other way specially interested. Luke, similarly, may confine his account to Jerusalem. His mind, possibly, was too full of the events which took place in that neighbourhood, and of which he was best informed, to allow him to dwell on Galilee. In the interval of forty days, the disciples, or many of them, may easily have been both in Judea and in Galilee.

Our author regards St. Paul (1 Cor. xv. 12, 13) as having "considered the truth of the resurrection of Christ to depend upon the correctness of the doctrine of the general resurrection" (p. 219, note). We cannot help thinking such an assertion, or suggestion, as passing strange. The apostle appears really to do directly the opposite to what is ascribed to him. His object in the chapter is plainly to vindicate the doctrine of a general resurrection (in his own sense of the word). This doctrine, not the resurrection of Christ, it would appear some among the Corinthians doubted or denied. Having, then, spoken of the bodily resurrection of Christ as a well-known fact (vers. 4—8), making it thus, in effect, the basis of his argument, Paul reduces the denial of the general resurrection to an absurdity, by shewing that this denial involves that of a fact so widely known and indisputable, as the resurrection of Jesus. "If there be no resurrection of the dead, then is not Christ risen;" and, "If the dead rise not, then is not Christ raised" (vers. 14, 16). There is another passage bearing on this subject, which appears to us to be wrongly alleged as evidence against the resurrection of Jesus. Mr. Greg, following Hennell, thinks that 1 Pet. iii. 18 indicates the writer's belief in a mere spiritual resurrection. It affirms, certainly, a preservation of the spirit, or life, of Jesus, but does not necessarily exclude a bodily resurrection, although neither may it, of necessity, include it. The meaning appears to be, that though the body of Christ died, yet was he kept alive in spirit, so as not to be really dead; and so as, therefore (the apostle might have continued, had not the current of his thoughts been diverted to something else), so as to be speedily raised to life again in the body.

We can hardly feel certain, from Mr. Greg's language, whether he intends, finally, to reject the resurrection as incredible, or not. While appearing to throw all possible doubt over the event, his conclusion is stated thus: "Christ *may* have risen from the dead and appeared to his disciples; *but it is certain that if he did, the Gospels do not contain a correct account of such resurrection and re-appearance*" (p. 217). But whatever doubt the author has as to the occurrence of the great event in question, he has none as to its "doctrinal value," supposing it to have occurred. "We have been accustomed" (he observes) "to regard it not only as the chief and crowning proof of the divinity of our Saviour's mission, but as the type, earnest and assurance of our own translation to a life beyond the grave. It is very questionable, however, whether either of these views is fully justified by reason" (p. 219). To his remarks in support of this proposition we would briefly reply as follows. The immediate value of

the resurrection was, doubtless, to those who witnessed it, or who received their knowledge of it from such persons. To them it was invaluable and essential. Christianity, but for it, would evidently have been abandoned and lost. It has a secondary value, inasmuch as it shews us the possibility and the reality of the life after death. It makes this manifest, in the most convincing, palpable form, to *all* men. It is not an argument, but a plain fact. And, moreover, it stamps with an irresistible authority the life and moral spirit of the subject of the miracle, as shewing us that *God* approved of them. Thus it makes evident to all men what God approves of;—amidst much intellectual error, a right spirit, self-sacrifice to duty, faithful devotion to truth and goodness, as manifested by Jesus,—these are acceptable to the great Ruler of all—not a matter of indifference to Him, as some, perchance, would maintain—as He has declared by being with Christ, who so pre-eminently exemplified them, and making it manifest to the world that he was with him, in that he raised him from the dead. We cannot conceive of any sane, clearly-thinking mind denying that the resurrection, thus regarded, is superfluous—that it is not of infinite importance to all succeeding ages. As to the erroneous belief in a speedy bodily resurrection attached to, or based on, the fact that Christ arose from the dead, this, as we have observed in a similar case already, was left to be corrected by the course of events. And, moreover, although the resurrection of the body in the old sense may have to be abandoned, yet the belief in the renewal or preservation of our living consciousness and personal identity may remain unaffected, as representing the permanent truth embodied in the first erroneous Christian conception. It is altogether in accordance with the ordinary ways of Providence to allow truth to be thus evolved out of error. This course of gradual approach to truth is, doubtless, on the whole better for us, and for our preparation for the life hereafter, than would be the sudden flash of divine light upon the mind, which might, indeed, dazzle and bewilder, but would hardly tend to make us fitter for the duties and the happiness of this present world. This remark, we may add, suggests the further vindication which may be offered of the character of the early Christianity, as having, amidst its right moral spirit and great religious truths, some intermingling element of human error and frailty.

To the question, Is Christianity a revealed religion? Mr. Greg answers, consistently, in the negative. He takes his idea of “revealed religion,” however, from “ordinary theological parlance.” What it is definitely, we are informed as follows:

“When a Christian affirms Christianity to be a ‘revealed religion,’ he intends simply and without artifice to declare his belief that the doctrines and precepts which Christ taught were not the production of his own (human) mind, either in its ordinary operations, or in its flights of sublimest contemplation; but were directly and supernaturally communicated to him from on high. He means this, or he means nothing definable and distinctive. What grounds have we, then, for adopting such an opinion?”—Pp. 226, 227.

Now we do not think it necessary to accept this account of what revealed religion is, or must be; nor, consequently, to reject Christianity as a revelation because it does not come up to this assumed standard. We best learn in what sense Christianity is a revealed

religion from Christianity itself. In the Gospels we have a holy and wonderful life and a divine doctrine, which by their united influence had, and have, the effect of awakening and stimulating the moral and spiritual nature of men, and so of bringing them nearer to God. Moreover, we find, although not, perhaps, "doctrines and precepts" absolutely unconceived or unuttered before, yet the expression of thoughts of God, our relation to Him, our duty towards Him and each other, and our destiny to a future life, clear, beautiful and captivating to the human heart. We have, as the result, the growth into a more influential existence of germs and capacities of true and right feeling and perception, deeply rooted and hidden in the human soul. All this we find in and through Christ, in and through his life and teachings, in the greatest power and the highest form "yet presented to us upon the earth." And in all this, we submit, there is enough to which to attach the term Revelation, in the many-sided meaning which that word must include. We have man revealed to himself, in his high capacities and strength, as well as in his sins and weakness; God revealed to man, in His paternal love, His will that we shall make the sense of right the great law of our life, His merciful providence and moral government over His human family; heaven revealed to us, as the scene for entering upon which it is one of the great ends of our existence here that we may become fitted. In this sense, or these senses, then, we think the life and spirit and teaching of Christ are pre-eminently entitled to be termed a Revelation, and it is wholly unnecessary to prove that this term is applicable to Christianity, inasmuch as the latter is, distinctively, a disclosure of "doctrines and precepts" previously unknown, or absolutely undiscoverable by the human mind alone.

Some may, perhaps, be inclined to object that the *universe* is a revelation, in the signification which we have now claimed for that word. That, too, is a religious teacher, and raises men to the knowledge of the Creator and His will. This is true enough. But in limiting the term more especially to Christ and Christianity, we, in the first place, follow the established practice, which is both highly convenient and also serves to make prominent the fact that the distinctive peculiarity of Christ and Christianity is their religious office of bringing man morally and spiritually to God. For, in the second place, the universe fulfils various functions in common with that of giving men some knowledge of God and his will—functions which are even more peculiarly and distinctively its own than the latter. One of its great ends is the discipline of the human mind, in the investigations and truths of material science. Divine Providence, we learn, has left, and wisely left, the human intellect to gain such truths and pursue such investigations for itself, as best it may, amidst innumerable incitements, and amidst difficulties which it is its highest glory to strive against and overcome. This harder, self-dependent, discipline is that which is best fitted to call forth intellectual strength and acuteness; while the moral and spiritual nature, from its finer temper and its exposure to the shock and wear of gross material things in this world, to human passion and sin, seems to need a different training. It needs, especially, to be strengthened and assisted in the struggle with the flesh, to be supported in its approach to God, the far-off and

invisible One, and to be made more vividly conscious of his love and care for his children of mankind. And this great work, it will hardly be denied, is not provided for in the material universe so well as in the life and doctrine and general influence of Christ. For it is a moral and spiritual nature, with its living energies and sympathies, that can best attract and instruct the human soul, and unfold and train its higher faculties and sensibilities. We should, therefore, antecedently, look for the *best* religious teacher of mankind in some divine spirit such as dwelt in Christ, and it is antecedently probable, not improbable, that God would employ, in addition to the influences of the outward universe, some other means specially designed for the purpose—an agent, that is, possessed of all the endowments necessary, or calculated, whether to instruct and elevate, to gain love and reverence, or to arouse and command. And all these sources of influence we find pre-eminently in Christ, conspicuous through the midst of whatever extraneous matter the lapse of time, the misunderstanding or exaggeration of disciples, the accidents of transmission, may have accumulated around the great central object. Through the midst of all such clouds of accretion from without, shines brightly forth the calm and lofty Jesus, God's well-beloved Son, who spake as never man spake, and in whom the Almighty Father, visibly among men, shewed himself well pleased, by the mighty works which He gave him power to do, and in that He raised him from the dead.

But, on the character of Christ, it is only justice to Mr. Greg to let him give his testimony; it will serve directly to corroborate some of these remarks. He says,

"It is difficult, without exhausting superlatives, even to unexpressive and wearisome satiety, to do justice to our intense love, reverence and admiration for the character and teaching of Jesus. We regard him not as the perfection of the intellectual or philosophic mind, but as the perfection of the spiritual character—as surpassing all men of all times in the closeness and depth of his communion with the Father. In reading his sayings, we feel that we are holding converse with the wisest, purest, noblest Being that ever clothed thought in the poor language of humanity. In studying his life, we feel that we are following the footsteps of the highest ideal yet presented to us upon earth."—Pp. 227, 228.

We have dwelt on this work at greater length than we at first intended; yet there are many points left which invite comment, could we pursue the subject. In the chapter on Christian Eclecticism and that entitled *The Great Enigma*, there is much in which we very fully concur; there is, at the same time, much from which we entirely dissent. On the subjects of prayer, the forgiveness of sin, the punishment of the wicked, is there not a little too much positiveness of tone and assertion? Does not the author often, in short, in this part of his work, as indeed in others, speak too much as if he knew all about it? The subjects referred to are vast, difficult, and, in their completeness, inscrutable to the human intellect. It is very easy to point out inconsistencies, intellectual and moral, in the popular modes of conception, and in the Scripture representations, which are essentially popular and were never intended to be scientifically exact. But what better has Mr. Greg to substitute? It appears to us that he would give us little more than mere empty, cold abstractions or negations,

that would have no influence over the great mass of mankind. The author's reasoning seems to bring him, occasionally, also, very near to a gross materialism; as when he speaks of punishment as "the occurrence of an effect," the context leading us to think of this effect as an inevitable fate, or necessity, which even God himself can have no power to avert. Thus the relation between the human spirit and the Divine, so beautifully conceived and spoken of by Jesus as that of the affectionate parent and his feeble, ignorant, erring child, needing guidance, restraint, chastisement, or the renewed assurance of the paternal love and approval, altogether ceases to exist, or is, at least, entirely changed in character. And we believe that the vast majority of human hearts, and intellects too, will more easily and gladly give themselves up to the assurances and promises of Christ on these mysterious subjects, than to such logical reasonings and inferences as we find in this book, however rigid and secure they may appear.

We conclude these somewhat desultory and hastily penned remarks with the following observations on what we deem a fundamental error of the work under our notice. It is an error which has been incidentally referred to more than once already. We allude to the tacit assumption, everywhere made by the author, that a moral and spiritual, in other words a *religious*, revelation must, in regard to the intellectual or logical, or even the historical and literary, forms and statements in which its chief truths and influences are embodied and perpetuated, or with which they even stand in accidental connection, be absolutely perfect and unassailable. It is easy to shew that this is an unreasonable requirement. Take, for illustration, the doctrine of the life hereafter, which Mr. Greg affirms cannot be logically *proved*, but which he yet appears to admit as true, on the authority of intuition. Well, then, in putting forward this doctrine, or in assuming it everywhere as an undoubted truth, the Gospel is right. But yet the Gospel embodies it in, connects it with, certain conceptions, erroneous we will suppose, such as were prevalent in the age and country in which Jesus lived. Shall we then say that this great religious truth is *no* truth, because it is thus in company with such erroneous forms of statement? or that the fact of its being in such a connection is irreconcilable with the claims or the authority of the Gospel as a divine revelation? Shall we make no allowance for the necessity of accommodation to the modes of thought, the ignorance, it may be, of those whom Jesus immediately addressed? Shall we say that he ought, on this and all other subjects, to have placed before them the pure, absolute truth, without considering whether or not it would enter their understandings and touch their hearts? To make such a demand is simply, we submit, to require, in reality, that the Gospel should have been a dead letter to those to whom it was first given; that it should have had no interest for them; and should, consequently, never have had a chance of being transmitted to future ages.

Our author himself, though inconsistently enough, admits what we contend for without any hesitation:—"... the highest views of religion which we can attain here must, from the imperfection of our faculties, be necessarily inaccurate and impure" (Pref. p. xiii.). "What is truth to the Philosopher would not be truth, nor have the

effect of truth, to the Peasant" (ib. p. xiv.). And again, "A perfectly pure faith would find too little preparation for it in the common mind and heart to admit of prompt reception" (ib. p. xv.). Yet Mr. Greg constantly makes use of what he considers the erroneous historical statements, or the temporary forms in which great religious truths are expressed in the Bible, or what he regards as the wrong and narrow-minded thoughts and actions of some of the Scripture personages, as evidence against the admission of anything divine or miraculous in the origin and authority of Christianity, against the admission of its claim to be a revelation from God. He thus, in effect, makes it an objection to Christianity that it is not that which he asserts the impossibility of religion being, as apprehended by our imperfect mental powers.

CALEB FIELD.*

WE have always thought that the struggles and sufferings of the Puritans and the early Nonconformists offer a fine field for a work of fiction. Could Walter Scott have enlisted his sympathies sufficiently on the side of the persecuted Puritans of England, we cannot doubt, from the development of power in this way given in *Old Mortality*, that he would have produced a matchless picture of our Puritan forefathers, austere as to their manners, but noble as to their morals, and their households often adorned by high intellectual cultivation, enlivened and beautified by every social virtue. Mr. D'Israeli, in an essay in his "*Curiosities of Literature*" on "*Political Religionism*," contemptuously remarks, that the history of the two thousand silenced and ejected ministers "is not glorious, and their heroes are obscure."† Wiser and more impartial men have thought differently, and now that a strong tide of reaction has set in against the narrow bigotry or courtly servility under the influence of which writers of the stamp of the late Mr. D'Israeli thought fit to depreciate the martyrs and confessors of English Nonconformity, many books are making their appearance which minister in various ways to the public appetite for information respecting English Puritanism.

One of the latest works of this kind is "*Caleb Field*," which, if not of very high merit, is yet likely to attract to itself some popularity. In

* *Caleb Field, a Tale of the Puritans.* By the Author of *Passages in the Life of Mrs. Margaret Maitland.* Post 8vo. Pp. 246. Colburn and Co.

† The essay contains internal but decisive marks of the author's very superficial acquaintance with English Nonconformist biography. For instance, he states that many of the ejected ministers were compelled to become tradesmen, and numbers amongst these Samuel Chandler, the Presbyterian divine, who kept a bookseller's shop in the Poultry. This was a discreditable blunder for any man to make; for, in fact, Chandler was not born till thirty-one years after the two thousand were ejected. He did not open the bookseller's shop till 1720, and was influenced to this not usual course by heavy losses incurred during the singular speculative epidemic known in history by the name of the *South-Sea Bubble*. Mr. D'Israeli wrote in the spirit of a courtier or a clergyman, rather than of a citizen of the republic of letters, when he further talked of the "darling sin" and "sullen triumph" of Nonconformity.

a previous work, the authoress (for such, and of Scotland, we judge from internal marks alone the writer to be) developed considerable power and much sweetness of disposition. Her delineation of Scottish character was pronounced by a gifted critic, the late Lord Jeffrey, to be both true and touching. We were led to expect in "a Tale of the Puritans" from the pen of the author of "Passages in the Life of Mrs. Margaret Maitland," higher qualities than we have found. There are simplicity and kind feeling, and there is beauty of character; but we cannot congratulate the writer on success in portraying English Puritan life. Had she shared Coleridge's passionate admiration for Baxter's remarkable autobiography, and through it and the Life of Adam Martindale, and other similar works of that age, acquired the requisite knowledge, and brought her spirit into harmony with the better examples of Puritan wisdom and piety, she would have produced a far better work than *Caleb Field*.

But, with all its faults, we accept it as a well-meant offering of respect and honour to English Puritanism. The plot of the story is simple enough. *Caleb Field*, a Puritan divine of the 17th century, had won the heart and hand of a daughter of a haughty race in Cumberland, the Dacres. Disowned and abandoned by her family, she shared her husband's humble fortunes. The civil war arose, and *Caleb Field*, the mark of episcopal and cavalier tyranny, is driven with his young wife, just become the mother of a lovely girl, from his hitherto happy parsonage. The houseless pair seek a shelter at Thornleigh, the house of her proud cousin. They are repulsed with insult, and her expiring strength just enables her to totter to the cottage of an honest peasant in the neighbouring hills of Cumberland, where she dies. *Caleb Field* quits his native hills and settles as the pastor of Hampstead, near London. Unable in conscience to yield the conformity prescribed by the fatal Act which came into force on St. Bartholomew's-day, he became once more a wanderer. Placing his daughter in the peasant's cottage in Cumberland, where her mother, years before, had found a resting-place wherein to die, the ejected pastor travelled hither and thither, preaching the gospel to the persecuted Presbyterians. Tidings come to him of the breaking out of the plague in London, and of the desertion of his post in the hour of danger by his unworthy successor at Hampstead. Resolved to minister to their spiritual wants and temporal miseries, he prepares to return to the plague-struck city. With this view he seeks an interview with his daughter for a tender farewell before he exposes himself to the dangers of the journey and the still greater danger of contagion. She, actuated both by devoted filial love and by an heroic benevolence, insists on accompanying him and sharing his danger. On their way to London, they fall in with Sir Philip Dacre, the son of the proud dame who had driven Edith Field's mother from her door, but one whose character, unlike his mother's, was humane and noble. The foundation is thus laid for an intimacy, afterwards matured in scenes of common danger and benevolence. Arrived at the place of his former pastoral labours, *Caleb Field* devotes himself to his awful task of visiting the sick and dying and preaching to the living. He is nobly seconded by his daughter Edith, who on one occasion, prompted by the benevolent desire of relieving an unknown person

of rank, stricken by the plague and deserted by her hired attendants, witnesses the awful death-bed of her mother's persecutor. Both Caleb Field and his daughter are preserved through all the horrors of that terrible time; but the cruel Oxford Act drives him forth again. He seeks for himself and daughter an asylum once more in the good peasant's cottage in Cumberland. Here the lovely Edith Field is sought and won by Sir Philip Dacre, and Thornleigh is a safe and happy asylum for the widowed husband as well as the orphan daughter.

A plot simple and inartificial as this is evidently leaves the story to depend almost entirely on the descriptive powers and skill in portraiture of the author. We will select a few passages in which the progress of the terrible contagion is described. In the first passage, Edith Field, accompanied by the daughter of the house where she and her father had taken up their abode in Hampstead, meet with the first official proofs of the outbreak of the pest in the village.

"Master Field was preaching again in the pulpit of another over-burdened brother, whose eager people craved the word more constantly than one man's strength could administer it. He had been already called to visit many families, still free of the infection, but trembling for it, who begged his instruction and sympathy and prayers. The Puritan's hands were full. Edith and Mercy had gone far and seen many people—much poverty, misery, hopelessness—but nothing yet, happily, of the plague. Listless want and indolence ripe for it and waiting, some overborne with unmanly terror, some profanely bold, some subdued, penitent and humble, while every where there was the same fear, every where a deadly certainty of its coming. Much, too, they heard of this stern measure for shutting up infected houses, which the people, in the selfishness of their terror, considered only as a means of safety for themselves and applauded highly, and many stories, often grotesquely horrible, of those frightful details of the pestilence, which the vulgar mind of the time delighted to dwell on.

"They had reached the bounds of the city in their visitation; they were returning at last by the high road. A short time before they reached the house of the Turners at which Edith had called the previous day, they met a singular group, about whose rear, as they proceeded with some pomp towards London, a little crowd, eager and yet afraid, tremulously hovered. The two principal persons wore the garb of respectable citizens; grave, thoughtful, important men. A slight red rod was in the hand of each; and there was a subdued solemnity and pomp about their mien, the importance of office in its first novelty overcoming the fear of the terrible occasion which brought them hither.

"Who are they, Mercy?" asked Edith anxiously, as she with difficulty kept her young companion from the crowd.

"Oh! heaven save us! the examiners! the examiners! it has come!" cried a woman beside them, wringing her hands.

"Edith shrank back hastily to the foot road, holding Mercy's hand.

"Oh! what will become of us!" said Mercy with a suppressed scream. "Look, Mistress Edith, look!"

"Edith looked up. Upon the house at whose door they were standing appeared the terrific red cross and solemn supplication, 'Lord, have mercy upon us!' of which they had heard so much, as the sign of those places shut up infected with the plague. It was no longer fear, but certainty—the pestilence had come!

"Near the door, sullenly reserved and silent, stood the man appointed to watch. Edith perceived, as she recoiled from its vicinity in terror, that it was Ralph Tennison.

"Who is it, Ralph?" she said.

"Speed ye away from this, Mistress Edith," said the man hastily; "wherefore should ye be in peril more than ye need? It is Phœbe Turner, that came yesternorn from Westminster; she has brought it into the midst of us. But haste ye home, Mistress Edith, I say."

"It was indeed the house which Edith had left the day before, with such a thrill of fear.

"And why are you here, Ralph?" she said. "For the little children's sake, go home."

"Better earn honest wages than live on good folks' charity, when there's enough widows and helpless to take it all," said Ralph; "and better die like a man, doing work while there's breath in me, than starve yonder idle like a dog. I'm watchman here, Mistress Edith; and here I must needs stay, die or live."

"But the children, Ralph?" said Edith.

"The man's strong features moved convulsively.

"They must take their chance with the rest," he said, with a stern composure; "they can but die—and God knows who will be left, child or grown man, afore all is done!"

"The window above was thrown open as he spoke; the father of the stricken household, altered in this one night to a paralyzed, broken, fatuous man, looked out in feeble despair.

"Good neighbours," cried the old man, wringing his shrivelled hands, "pray for my child—my Phœbe—my youngest born! Oh, the Lord have mercy! I have sinned—I have sinned these seventy years, and now it has come!"

"He was drawn in from behind. Edith saw Dorothy's faded, thin face, stern and calm in the gravity of its despair, look down upon her for a moment; then there was a hasty motion of her hand, warning her away, and then the window was carefully closed."—Pp. 145—150.

In the next extract, Edith is accompanied by Sir Philip Dacre. It was in September, and the pestilence was reaching its height: the scene is one of the fields in the vicinity of the city.

"What is that?" said Edith, anxiously; "heard ye not a moan?"

"They paused to listen; it was repeated; a low cry of infinite agony scarcely to be borne. Sir Philip advanced to the edge of the pathway; there, low down under cover of an old drooping tree of hawthorn, lay a smitten woman writhing in the torments of the plague.

"Come not near me," she exclaimed, as they stood together, looking down upon her in pity and terror. "Come not near me, I say, but let me die in peace. Ah! they say it is I who have carried it in my blood; they say it is I who have brought the poison to my little ones—I that would have died—would to God that I had died!—to save them from a pang. Oh! the Lord have mercy; they say it is I—I, when I came near to tend them, that have slain my children."

"And, extending her arms with a wild cry, she threw herself forward on the grass, burying her face in her hands.

"What can we do?" said Edith. "I dare not carry her home; what can we do?"

"I will go to see if there is any hope," said Sir Philip, gravely.

"She was moaning lower, and with an exhausted, feeble voice. He descended, and lifted her from the ground, while Edith stood leaning on the tree, looking on in anxious silence.

"She is saved," said the young physician, as he laid the fainting, feeble woman softly back on the turf, and pointed to where the sharp edge of a flint had cut open a tumour in her neck. "Her violence and despair have saved her. I pray you hasten home, Mistress Edith. I will have her conveyed to some place of safety; but come not into this peril; ye have over many without this."

"I will bring you help," said Edith, as she turned quickly away. She had not gone far when she met Dorothy Turner; and to her Edith told the story.

"I came forth even to seek for her, Mistress Edith," said Dorothy. "It was a rash apothecary did tell the poor gentlewoman that she had carried the pestilence to her children; they are all dead, the little ones—all but the least of all—and the agony crazed her; no marvel! and she fled out thus to die. But says the gentleman that she is saved? God help us, how He worketh! I never thought to have heard that word of one smitten with the plague. Speed thee home, Mistress Edith, and come not nigh her. She is saved!"

"And such terrible wanderers in those suburban fields were fearfully usual during those fatal days of summer; lying down in their madness to die."—Pp. 182—185.

In the next passage Edith is described as a spectator of the death throes of her haughty kinswoman, the Lady Dacre.

"She was passing through one of the silent streets in the neighbourhood of Whitehall. Most of the great, gloomy houses had been deserted at the beginning of the plague, and now stood uninhabited, frowning in desolate grandeur. They were the residences of people of high rank, who could fly, and had fled early, and so Edith saw the fatal mark on none of the gloomy walls she passed. The street was short: its look of dark funereal pomp oppressed her heavily. She had nearly reached the end of it when a low moan, painfully audible in the profound stillness, fell upon her ear. She paused to listen. After another moment of oppressive tingling silence, it was repeated—a low, faint, dying moan. The wide gate of the court-yard opposite to her stood open. She entered, impelled by a singular curiosity and interest. Upon the broad stone steps lay a rich velvet mantle lined with costly furs. It had been thrown down, as it seemed, by some one flying from the house. Further in upon the floor of the spacious hall lay some glittering trinkets, reflecting the September sunshine strangely from the cold pavement. Other articles lay scattered about, dropped by the fugitives in their flight, and the cry of pain came ringing down the wide staircase, raising hollow echoes in the great empty deserted house. Edith went up the stairs. Here was some one dying of the pestilence alone, and the care and caution of less exigent cases could not now stand in the way of needful succour: but she did not reflect so; she only acted upon the irresistible impulse, and hurried on. The sound grew more distinct as she advanced; there was impatience in it and strength. It was no worn-out sufferer, but some one struggling desperately under the deadly poison. Edith entered an antechamber furnished with stately magnificence, pompous and grand, without the luxury of that voluptuous time. Through an open door the voice came fretful in its anguish. Edith's heart was beating high with the excitement of youthful courage. She had never before been in such immediate contact with the enemy; she went in. Under rich curtains, on a bed of state, lay a woman whose fine features were convulsed and flushed with the pain against which her proud will struggled for the mastery. She was half dressed, as if suddenly attacked. Her dark hair had a sprinkling of grey, her face was haughty and proud in its expression, and the voice of her pain was making itself articulate in words.

"All gone from me—all fled! Just Heaven, must I die alone?"

"Her eye fell upon Edith as she spoke."—Pp. 196—200.

Our last extract describes the forced and final retreat of Caleb Field and his daughter from his beloved parish.

"An hour after, they were riding forth from the city, which for a second time had rejected them, pursued by the rigorous cruelty of that famed 'Five-mile Act' which Charles and his Counsellors had devised in the retreat of their cowardice at Oxford, while those very men whom they sentenced to perpetual

banishment, wandering in poverty, were labouring for the people stricken by God's judgment. Edith, protected from the cold as well as her scanty wardrobe would allow, rode behind her father. Master Chester was beside them. As they reached the high road to the North, they encountered Master Franklin. "Brother Franklin," said Master Chester, "what is thy destination, that thou art still tarrying here?"

"Good brother! I am a poor man, and alone," was the answer; "and in sooth I see little to choose between a prison and some distant village, where I could hide me and earn a morsel of bread! So I will tarry truly, and will stay my preaching for no law. If they do lay violent hands on me, be it so; if I may not preach, I may suffer; for I have no daughter, Master Field—no household, good brother Chester—and surely it is a thing lawful to be resisted, that an Englishman may not speak God's truth."

"So the stubborn man remained, in various places sternly resisting the enacted injustice, and carrying his Master's message without fear; a persevering, plain, laborious spirit, whose tenacious and obstinate strength had something noble in it—so little show as it made—so little transfusion as it had of the loftier light of genius. The brave and honest common stock, of whom, if there were many, it would be blessed for this land."

"And leaving London, the terror of God's judgment removed, rushing headlong again into its ancient sins, the other Puritans went forth houseless, with only poverty and pain before them, to seek shelter and daily bread. Of all the benefactors of the stricken city, the most bold and untiring, they, and no other, were cast out at its restoration, in hardship, in sorrow and in reproach, persecuted for their Master's sake."—Pp. 234—236.

We have noted, in reading through this volume, some inaccuracies which a little care would have prevented. We know not whether the author intended by "Titus Vincent," the fellow-labourer with Caleb Field in the midst of the plague, to speak of the ever-to-be-honoured Nonconformist divine of the name of Vincent, who distinguished himself so remarkably during the plague. If she did, his name was *Thomas*, not *Titus*, as she has given it (p. 128), and the circumstances under which he heroically performed his duties were of a far more striking and impressive character than any introduced by the novelist. This apostolic Christian was, in addition, a fine scholar. When driven by the Act of Uniformity from his living, he devoted himself to the instruction of the young, assisting Mr. Doolittle in his academy at Islington. When the plague broke out, Thomas Vincent was struck with the opportunity afforded him of renewing the ministry which persecution had interrupted. Mr. Doolittle vainly remonstrated with him on the danger to which he exposed himself, and the inexpediency of hazarding a life, the preservation of which was important to learning and Christian truth. The question was submitted to several of the ministers of London, who, after hearing the impressive statement from Mr. Vincent of his wishes and motives, affectionately bade him God speed! in his holy and courageous labours. He preached constantly in the parish churches; he visited the sick without fear. Nearly 70,000 persons perished around him, and seven members of the family amongst whom he lived, yet he continued in perfect health during the whole of the time. He lived to publish a treatise on the plague, entitled *God's Terrible Voice in the City*, and to collect a flourishing society of Nonconformists, which was afterwards presided over by Dr. Daniel Williams, Dr. Calamy, Dr. John Evans, and other distinguished men. When he exposed himself to the terrors of the plague, he was in the

prime of manhood, being thirty-one years of age: he lived but to forty-four, but he earned for his name an imperishable renown. If our novelist did not intend to specify Thomas Vincent, it is obvious that she ought to have given to her imaginary character a fictitious name.—Before passing to other topics, we would observe that another London minister who exposed himself to incredible danger in preaching the gospel in London in that terrible year was John Knowles, the Socinian, one of that class of religionists towards whom the author of Caleb Field can spare neither charity nor civility.

Another inaccuracy committed by our author is assembling in 1665 the Presbyterian ministers of London “in a vestry attached to the old church of St. Margaret’s in Westminster” (p. 108). This is described as a meeting of the Classis. Now a slight acquaintance with English Presbyterianism would have shewn that the ministers of London never met all together; they were subdivided in many classes, and only delegates from these classes met in the Provincial Assembly, which was held, not in Westminster, but at St. Paul’s or Sion College. But a still more fatal objection is, that no classical nor provincial assemblies whatever were held after the Restoration.

At p. 194, the name of Milton is introduced by the quotation (made with gross inaccuracy, the rhythm and force of one line being wholly destroyed) of a passage from Comus. The quotation by Caleb Field leads a brother minister, named in the story Master Chester, to revile Milton as “an evil-conditioned man” and “a pestilent sectary.” Such language in the high day of Presbyterianism was characteristic enough; but the common persecutions in which all who thought not after the episcopal fashion were now involved, taught even the narrowest stickler for the divine right of Presbytery the wisdom of that wide toleration, for asserting which Milton and others were assailed. At an earlier part of the story, Chester is described as saying in the Presbytery, “‘Burroughs, the Independent, is at work near me. I give him the right hand of fellowship, joying that though we choose us different chambers in the house of God, we yet serve alike the God of the house. In these times we are all brethren.’ ‘All, all!’ echoed the Presbyters around him.” The spirit which dictated this speech would not so soon indulge in idle railing.

At p. 88, we are introduced to Daniel Defoe as an old acquaintance of Caleb Field, and that “famous dreamer” claims to remember long ago the fair little maiden his daughter. In the plague year Defoe was a little boy, almost a child. The author apologizes, it is true, in a note for the anachronism. But the introduction of Defoe is for so slight a purpose in the tale, that the apology scarcely diminishes the impertinence of the proceeding. We can scarcely help suspecting that, in common with ninety-nine out of every hundred readers, our author was deceived by Defoe’s marvellously truthful-looking but supposititious work entitled, “*A Journal of the Plague Year, &c.; written by a Citizen who continued all the while in London.*” This was not in reality written or published till about 1722. A wider acquaintance with Puritan literature would have enabled the author of “Caleb Field” not only to dispense with the introduction of Defoe, but also to introduce another writer, of no mean reputation, whose experience of the terrors of the plague in London had been very

remarkable, and who had furnished the public with the fruits of his observations. We refer to the undeservedly neglected poet, George Wither. He lived in London through two pestilences, that of 1625 and that of 1665. During the first plague, he declares that he did from affection to the city make there his voluntary residence when hundreds of thousands forsook their habitations, that if God spared his life during that mortality, he might be a remembrancer both to the city and the whole nation. This purpose he fulfilled in the composition of a poem entitled "*Britain's Remembrancer*." So hampered was the liberty of the press, that he could afterwards find no printer willing to undertake the risk of printing a work containing much that would displease the Court. He passed through great hardships in "imprinting every sheet thereof with his own hand." The poet's family were attacked by the pestilence, which destroyed five and left "another wounded." We cannot forbear quoting from Mr. Wilmott's *Lives of the Sacred Poets* a passage respecting George Wither.

"It is impossible to contemplate the conduct of Wither during this season of grief and suffering without a feeling of admiration and respect. Beneath the power of a frightful pestilence, human life was poured out like water. The strength of youth, to use the noble language of Quarles, was no privilege against it; the soundness of a constitution was no exemption from it; the sovereignty of drugs could not resist it; where it listed it wounded, and where it wounded it destroyed. The rich man's coffers could not bribe it; the skilful artist could not prevail against it; the black magician could not charm it. In the midst of all these perils the Christian poet dwelt serene and undisturbed; throughout the continuance of the plague he never removed from the centre of infection 'the distance of a mile.' Yet the arrow flew harmlessly past him by day, the terror did not strike him in the night. He knew that an arm was around him which never wearied, and an eye watching over him which never slumbered or slept."

"*Britain's Remembrancer*" would have furnished our author with many incidents and pictures of deep interest and pathos.

During the plague of 1665, Wither solaced himself by composing his *Meditations on the Lord's Prayer*. His family, consisting of only three persons, was visited by the pestilence in the person of his servant. With beautiful serenity he and his consort awaited God's purpose, "confident, whether they were smitten or spared, lived or died, it would be in mercy. Having nothing to make them in love with the world, they had placed their best hopes upon the world to come." The poet and his family in the end escaped both the pestilence and the terrible (yet cleansing and purifying) fire which followed the year after.

We have only one other topic to allude to in respect to the execution of "*Caleb Field*." Towards Unitarians, the representatives of English Presbyterianism at the present day, our author indulges in terms somewhat harsh. She states in her Preface that, except in the border counties, "there are no ecclesiastical descendants remaining to the Presbyterian Nonconformists of 1662;" although she admits "here and there an old, scantily-endowed chapel, long ago fallen into Socinian hands, marks where they once were, but the name and fame of them as a church have long since departed." (Pp. xviii, xix.)

We care not to vindicate, against a writer of fiction, our title to

be the lineal descendants of the ejected Presbyterians of 1662, although we hold it to be no slight honour to be descended from men to whom the impartial voice of history has awarded the praise of "heroic virtue."* Happily for us and for the cause of Protestant Dissent, public opinion and Parliament have within a few years practically settled that question in our favour. The book is dedicated to a well-known Scottish Presbyterian layman of Manchester, one of the newly-appointed Trustees of the Hewley estate. In the Preface (p. xix) it is remarked that "the Presbyterianism of England is now an exotic, scarcely yet taking kindly to the soil." In the Northern counties of England this exotic will doubtless be assiduously watered and tended by the Scottish branch of the Hewley Trust. We fear its transplantation from Scotland will add nothing to the dignity and influence of Protestant Dissent in England.

ON THE BOOK OF HAGGAI.

HAGGAI wrote in the second year of Darius Hystaspes, king of Persia, B.C. 520, when Zerubbabel was governor of Judea under the Persians, and Joshua was high-priest of Jerusalem. The Jews were then rebuilding their temple by permission of Darius. They had received the same permission from Cyrus sixteen years before, when they returned home from captivity, but had been hitherto interrupted by the foreigners and others whom they then found living in Jerusalem, and who were enemies to the undertaking. (See Ezra iv. v.) The burthen of Haggai's writing is to encourage the nation in this pious work of building the house for the Lord.

Is it right to dwell in roofed houses while the temple lies in ruins? Consider how it goeth with you. Nothing now prospers. Go to the mountain, and bring wood, and build. For the land is less fruitful while the temple is unbuilt.

Then the governor and the high-priest and the people begin to work upon the temple on the twenty-fourth day of the sixth month (chap. i.).

On the twenty-first day of the seventh month, Haggai reminds those who had seen the former temple of its glory. Now it is as nothing. But work and God will be with you. In a short time all the nations shall send presents of silver and gold, and the glory of this latter temple shall be greater than that of the former (ii. 10).

On the twenty-fourth day of the ninth month, Haggai calls upon the people to remark that during this delay, from the day when the new foundation was laid till now, the land has been suffering from famine; the vine, and the fig-tree, and the olive-tree, have not borne. But henceforth the people shall prosper (ii. 19).

Again, on the same day Haggai tells Zerubbabel, the governor, that though kingdoms shall be overthrown, and armies destroyed, the Lord will guard him as his chosen servant (ii. 23).

Haggai writes with but little poetry or energy. The captivity was at an end, but yet the nation was not free. Its zeal could only work

* See Hallam's Constitutional History of England, Chap. xi.

as far as allowed by the edict from Persia. The sufferings which threw a melancholy feeling into Jeremiah's poetry were over. The return from Babylon, which warmed up the latter chapters of Isaiah with pious hope, was past. But yet the nation was not free. Haggai's promises rise no higher than that foreigners shall send ornaments to the temple, and that prince Zerubbabel shall be God's chosen servant.

ON THE BOOK OF MALACHI.

IN the thirty-second year of Artaxerxes Longimanus (B. C. 433), Nehemiah came a second time from Babylon as governor of Jerusalem. The new temple had been some time finished, and he then corrected several abuses. He ordered that the tithes should be paid more regularly to the levites. He made the levites put away their foreign wives. He shut the gates of Jerusalem during the sabbath against all who would bring merchandize into the city (Nehem. xiii.). It was then that the prophecy of Malachi was written, and these circumstances are mentioned in it. Nehemiah has sometimes been considered as the author.

The prophet, in answer to the Jews, who in their troubles doubt God's goodness to them, shews them that their enemies the Edomites have suffered more. He blames the priests for bringing polluted food to the altar, and assures them that from the East to the West God's name will be great among the nations. He orders the people to obey the levites. He rebukes those who worship idols, or have married idolatrous wives (i. ii.). He says that Jehovah will come to judge and purify both the people and the levites; and he will send a messenger before his face, to prepare the way before him.

He says that the people have robbed God in not bringing in the tithes to the altar. He advises them to try Jehovah's justice, whether he will not pour out blessings upon them, if they bring in the tithes and offerings. He tells them that they will soon see the difference between the righteous and the wicked. For behold, the day cometh that shall burn up the wicked as stubble, when the sun of salvation shall arise, and the righteous shall leap for joy. But before the day of Jehovah comes, the great and terrible day, he will send Elijah the prophet to turn the fathers to the children and the children to the fathers, that he may not have to curse the land (iii. iv.):

Malachi, the last of the prophets, argues with his readers, as if conversing with them. He has but little of poetry or loftiness of expression. He follows the older prophets in foretelling that God will come to judge the people, but adds for the first time, that before that great and terrible day he will send Elijah to them, to prepare the way by turning them from evil.

ON THE BOOK OF JONAH.

THE prophet Jonah lived in the reign of Jeroboam II., and is mentioned in 2 Kings xiv. 25. This book, by an unknown author, purports to be the history of some circumstances in his life.

The Lord tells Jonah to go to Nineveh to prophesy against it for its wickedness. But he flees from the Lord to Joppa, and thence

sails by ship for Tarsus. While on the voyage, a great storm arises, and he is thrown overboard by the mariners, as the cause of the evil which is coming upon them. He is not drowned, but is saved by being swallowed by a great fish. In the fish's belly he prays to God, and after three days he is thrown out on dry land. He then goes on to Nineveh to prophesy against it, and tells the people that in forty days the city shall be overthrown. The king and people of Nineveh then humble themselves in sackcloth and ashes, and God forgives them for their repentance, and spares them. Jonah thereon leaves the city in anger against God, and rests under the shade of a gourd. When the sun rises the gourd withers, and Jonah's grief is increased. Then the Lord says to him, You pitied the gourd, though you neither planted it nor made it grow, and shall not I pity the helpless people of Nineveh?

This is the only one of the books called Prophetic that contains no prophecy. It is a moral tale, and is not to be taken for a true story. It was written to teach the Jews that they were not the only people cared for by God; and that the heathen nations also, if they repented of their wickedness, would be forgiven and spared. Its date is very uncertain. It has no great literary merit. Though short, it contains many sentences borrowed from the Psalms and Joel; but no other Hebrew book shews a kinder feeling towards the nation's enemies.

SAMUEL SHARPE.

ADDRESS TO THE STUDENTS OF MANCHESTER NEW COLLEGE,
JUNE 26, 1851, BY THE REV. JOHN KENRICK.

THE Examination having been brought to a close, it only remains that I should address you briefly before we finally separate. When I say that it has been highly satisfactory in all its principal branches, I am not using mere words of course, but declaring the conclusion which I have formed from watching its progress, and which I am sure will be shared by all who have been present. It is satisfactory to know, that though our numbers, which do not depend upon ourselves, have fallen off, the standard of our examinations, which does depend upon the united exertions of those who teach and those who are taught, has undergone no depreciation. The attention which has evidently been paid to the various objects of study, and the success which has resulted from it, are pleasing auguries of the fruits which in after life will reward the application of the same industry and intelligence to the more practical business of future years.

To-day, however, I have to address, not the whole body of the students, to whom collectively this praise belongs, but specially those who have devoted themselves to the ministry. This is to me the least satisfactory part of my duty, not, however, on their account, but on my own. I feel that to judge fairly of the progress made in theological study, or to offer advice respecting the future exercise of this profession to those who are about to enter upon it, demands familiarity with those studies, and experience of ministerial duties and requirements, to neither of which I can lay claim. I hope that hereafter some arrangement may be made, by which our students may obtain the benefit of the

counsels and exhortations of men so qualified, given with that freshness and variety which belong to the suggestions of individual minds, contemplating the same subject from their own point of view. Few can hope, like our venerable friend whose office I have been appointed to share, to continue year after year for half a century, bringing forth from the storehouse of a benevolent, cultivated and enlightened mind, addresses equally remarkable for their novelty and their soundness.

I would impress upon those of you who are still continuing your academical studies the great importance of this period of preparation, and the necessity that it should be reserved as much as possible for preparation, and not infringed upon by work undertaken voluntarily and by anticipation. To allow such engagements, though useful and improving in themselves, to interfere with the steady devotion of the time and thoughts to the acquisition of knowledge, is to mistake the relation in which this part of life stands to that which succeeds it. The time is but too short for all that is to be accomplished in it, and you will be more than usually fortunate if you find hereafter an opportunity of supplying any deficiency which may be occasioned by an injudicious appropriation of the present period. The season is precious, but it passes rapidly away; and it is a law of our intellectual development, as well as of that of the physical world, that the seasons cannot interfere with each other's portion of the year, without injurious consequences. There is a time for the grain to swell and the fruit to ripen, as well as for the harvest and the ingathering, and the whole result is marred, unless each is kept distinct. The extent of the demands which will hereafter be made upon you for practical duties, the drain of what has been laid up in the mind, and the difficulty of replacing it when exhausted, shew the wisdom of keeping this preparatory period as much as possible for its appropriate object—that of forming the judgment and acquiring a store of knowledge. If at your first entrance into actual life, in the exercise of your office, you will be called upon to be the advocates of divine truth, you cannot have a more urgent employment for this period of comparative tranquillity and freedom, than to learn what it is, and prepare yourselves to defend it. The world will not be satisfied to have even religious truth taught upon mere authority; you must be able to reason in its defence, to illustrate it with some force and variety of style; to bring collateral aid to its support from history, from literature, from science. It would be a very shortsighted policy to give only so much time to these things as may enable you by superficial knowledge to pass through an examination, and neglect that careful inquiry into principles and evidence, on which real knowledge depends.

To those who are about to leave us, to engage in the profession for which they have been educated, I am sure that I may offer warm good wishes, on the part of all who are assembled here. You will not quit the place of your education without some feelings of regret, as well as affection to those whom you leave behind; while we who have had a share in your education cannot see you depart without deep interest in your success in the next and far more critical stage of your lives. The profession to which you have devoted yourselves is one of the noblest to which the human powers can be consecrated, comprehending the highest interests of man in time and in eternity. It

is therefore the least fit of all professions to be engaged in, by those who do not feel that it has compensations in itself for the trials and privations by which its exercise may be attended. We cannot promise you that, however pure your motives, however careful and conscientious your preparation for its duties, you will escape disappointment. You may have formed too high an opinion of the power of truth to expel error, of exhortation and warning to produce virtue and effect reformation. You may find less active co-operation than you hoped for, from those who are engrossed by the pursuit of business and pleasure. The world may judge you by an unfair standard, not duly reflecting that there is an education which does not begin till academical education has been completed—the education of experience; and while this is imperfect, there must be imperfection in the manner in which duty is performed. Your own zeal and interest in your work may grow cold, and the work itself become burdensome. These are difficulties which must be encountered by almost every one who engages in your profession. The more fully they are known, the more speedily they are grappled with, the more speedily will they be overcome. They will probably only increase in apparent magnitude, the longer they are contemplated without an effort to overcome them.

Time alone can give experience; hopefulness, and its concomitants, earnestness, activity and perseverance, must be inspired by a belief in the sanctity of the cause in which you are engaged, and the certainty that under the Divine blessing your efforts will be successful. You will find many more gratefully to acknowledge your endeavours to instruct and comfort them, than to cavil at the imperfection of the manner in which your duties are discharged. Worldly honour does not belong to your profession; but piety, benevolence, uprightness, will procure you a better kind of honour, the esteem of candid and liberal men within and beyond your own denomination, the approbation of your own consciences and of God. To his blessing, who alone can make the labours of man effectual, we now earnestly commend you.

SONNET.

FROM THE SPANISH OF JUAN DE ARGUIJO.

FERNANDO, see how fast the falling sun
 Behind the waters hides his golden face:
 Here let us linger and instruction trace,
 Till the last hues of this brief day be gone.
 Thus, e'er the morning of thy life be flown,
 Fulfil the duties that before thee lie,
 Lest overtaken by eternity
 While wand'ring vaguely in a reckless way,
 And leaving all to chance. O gaze around
 And mark the fate of others, nor be found,
 Like them, forgetful of the passing day,
 Leaving thy works till all thy powers decay,
 And, when, alas! too late, thou'lt vainly shed
 Sad tears o'er hours mispent—from thee for ever fled.

BETH.

AMERICAN SLAVERY.

SIR,

You ask me for some observations on Slavery in the United States. I comply, but not without reluctance; for the subject is painful and complicated, and every one who handles it must submit to be misrepresented. This article will be published on the first of August, the anniversary of West-Indian Emancipation. When I took part in a meeting of American Abolitionists, a year ago, to commemorate this great event, I candidly told them that it seemed to me that the Southerners misunderstood the Northerners, and the Northerners the Southerners, and that I could not profess to understand either of them. Slavery I detest; for Abolition I earnestly pray; but as to the degree in which slaveholders are guilty or abolitionists wise, I do not feel prepared either to give a decision myself, or to accept one from any other man: perhaps no reasonable person will wish me to do so.

I had intended to give you some impressions derived from my brief observation of slavery; but though these shall not be withheld on some other occasion, should you require them, it on the whole seems best to make this letter of a less personal nature, and to dwell more on that political aspect of the question which presented itself to me when I visited Washington in March, 1850. It was an interesting session: the subject of slavery had been uppermost from its commencement. The nine Free-soil members had refused, at the onset, to aid in the election of a Speaker who was not firm in the cause of freedom; and so evenly balanced were the principal parties, that for several weeks no Speaker could be chosen. Before the excitement from this unprecedented conflict was allayed, the claims of California divided the nation.

It will be remembered that whilst the number of Representatives depends on population, that of Senators is fixed—two from each State.* So long, then, as the number of States in each section remained equal, a balance would be preserved in the *Senate*, whatever might be the overwhelming preponderance of Representatives. Accordingly, each section has been anxious to increase the number of its States, and in this policy the South has been generally beforehand. Texas was annexed with the view of confirming slavery; and the same motive was paramount in the infamous Mexican war,—a war attended with such atrocious horrors, that, after reading its records, the wickedness of slavery seems commonplace!† The Southerners reckoned on California as theirs; whilst the friends of liberty in the North expressed their determination to oppose the admission of any new slave State. Meanwhile the Californians, unwilling to risk such opposition, and perceiving that, as their wealth arose from labour, it was undesirable to bring disgrace on it by employing slaves in the same work, agreed on a constitution excluding slavery; but that this arose from no high feeling of human brotherhood is manifest from their exclusion of all coloured

* The free population of New York and Pennsylvania is as large as that of all the Southern States, with the exception of Virginia; but these two States have but four voices in the Senate, whilst fourteen slave States have twenty-eight.

† See *The War of Mexico reviewed*, by Rev. A. A. Livermore.

people, free as well as slaves. Their decision excited general surprise. Southerners declared that there had been foul play,—that the Federal government, to avoid a struggle, had recommended this course, and that the President, General Taylor (though himself a slaveholder), had used his influence to betray them. Whilst some vehemently opposed the admission of a State on which they had once reckoned so fondly, others demanded, as the price of the political power thus accruing to the North, concessions, among which was a measure of the nature of the Fugitive Slave Bill. The great Whig leaders, Clay and Webster, had each proclaimed their ideas of compromise before my arrival, so that I only heard them on minor occasions. Their powerful rival, the slaveholding democrat Calhoun, had published his final sentiments in a speech which was read by a friend, and his death was daily expected.

The visitor to Washington soon perceives a change from the moral atmosphere of the North. It is not a city of spontaneous growth, which has achieved its own greatness; but it owes its existence to political expediency, and is, literally, built upon a concession. Its very form is significant—a noble plan not carried out—magnificent distances—the few great buildings disposed on the principle of the balance of power, so that no division has more than a share. Compared with European capitals, the city is remarkably devoid of all intrinsic charms and sources of excitement. All depends on the Union. The Capitol, the White House, the Post Office, the Patent Office, the Treasury, are all owing to the Union. The singularly heterogeneous population, comprising some very agreeable residents, is brought together by the Union. The traveller owns that there is at least one spot, and that the one which for the time engages his attention and enlists his interest, which entirely depends for its fame and prosperity on the Union. The name reminds him of one whom the Union delights to honour. Every relic of that great man is preserved with scrupulous care: he is idolized: a saint of remote antiquity could not be more revered, the memory of a near kinsman could not be more hallowed: a magnificent marble obelisk, designed to reach the height of 600 feet, with a base of 55 feet square, is receiving the contributions of the States of which he has been called the Father. We hear everywhere of his courage, his wisdom and philanthropy; but we turn our eyes to the slaves, and mourn over the incompleteness of human virtue.

A dreamer might fancy that the capital of the most enlightened of republics, the peculiar mission of which is to teach the world freedom, would be the favourite home of Liberty. A reasoner might doubt whether Liberty is most at home in any seat of government whatever; for those who draw the car of state go in harness; and certainly he should not expect to find here more freedom than the *average* through the country, which must needs be lower than what he could meet with elsewhere. We must distinguish between the characters of the Constitution and of the Revolution. The fundamental idea of the *Revolution* was Liberty, which is embodied in the Declaration of *Independence*. *Union* results in a consciousness of *mutual dependence*. A *Constitution*, a standing together, is less designed to promote effort after more liberty, than to preserve order,—Heaven's first law,—indeed, the essence of all law. The preamble is as follows:

“We, the people of the United States, in order to form a more per-

fect union, establish justice, ensure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

As some love peace, though they detest the war by which it is affirmed that peace was attained, so men are to be found who value the amount of liberty secured by the constitution, but candidly own that they regard the Declaration of Independence but as so much waste paper; whilst there have been from the first those who objected to a central government, as having a tendency to abridge liberty. The old parties, Federalists and Anti-federalists, still exist under different names. A confederated government is not founded on the same obvious necessity as a state government; and therefore, if it is to exist at all, its conditions must be more scrupulously observed. You enter the Senate, and find ambassadors, so to speak, of "Sovereign States" of quite different origins.—the Spanish Florida, the French Louisiana, the Dutch New York, the Catholic Maryland, the Calvinistic Connecticut,—the descendants of Cavaliers and the descendants of Roundheads. The vast influx of immigrants of every nation add to the complexity. Our own Parliament has, indeed, to consult for interests as various; but we have no fear that England will lapse into a Heptarchy again. Our constitution has undergone changes, and will undergo more; alteration is not fatal to it—it is a thing of life. But the American constitution is a machine, constructed with the utmost skill and care; break part, the whole is endangered. Men remember its formation, and may see its destruction. If, moreover, it is broken in bad faith or blind anger, no new union can be expected to grow out of mistrust and alienation. The question, then, does not lie between this form of government and a better, but between this and none at all. It is, indeed, open to alteration—it has been altered—by the consent of three-fourths of the States; but if any smaller section despotically insists on a dominant idea and breaks this condition, the confederation is destroyed. It will be destroyed hopelessly and terribly; the idea of mutual forbearance will have been proved futile; impatience and wounded pride will inflame an undisciplined people; the stability which the best part of the population inherit from the mother country, will be exchanged for the feverish and unsuccessful struggles of continental Europe, and there will be warfare, worse than European, worse than Mexican, the worst kind of civil war; the revolutionary idea, once rekindled, will not be satisfied so soon as when the Atlantic interposed between the combatants. It will easily be conceived that these considerations give the American constitution an adventitious importance, and this is felt nowhere more strongly than at Washington. The citizen of a remote State may think little and care less for the safety of the confederation; but when he comes here he is almost on frontier ground, and he is told that here, if war is kindled, will be the scene of conflict: and if he comes as a Member of Congress, he is reminded that the consciences of men differ, their customs differ, their State laws differ, but that he and his fellow-members have one thing in common, the Constitution, and on that their decisions must be based. (However narrowing we may esteem such deference to human law, we must candidly remember that those of our own reformers who have produced the most lasting practical results have worked under our constitution.) I found, there-

fore, the absorbing question to be, What says the constitution—what is its general spirit, and what its special enactments—is it *pro-slavery*,* or is it *anti-slavery*?

The Garrisonian† abolitionists, whose watchword is, No union with slaveholders, regard it a “covenant with death and an agreement with hell.” They point to these facts,—that as, in the census for representation, five slaves are reckoned as three freemen, the Southern States have, through their 3,000,000 slaves, an influence equal to 1,800,000 freemen, which influence is specially exerted against these very slaves through whom it is derived; that the North is bound to give up the fugitives, and to aid in suppressing any insurrection; that the seat of government is a slave district; and that the influence of this union has been shewn in the subservience of the North, and the remarkable preponderance of slaveholding Presidents and high public functionaries.

The ultra Southerners accept this line of argument, and threaten disunion, unless respect is shewn to what they somewhat ludicrously call the *rights* of the South.

The Free-soil party (to which we shall afterwards allude) plead, on the contrary, that, to judge of the tendency of the constitution, we must not compare it with abstract right, but with the system under the British government which it superseded; that the provision to abolish the foreign slave-trade at a time when the number of native Negroes was diminishing, indicated the desire to limit the evil, and that slavery has actually been abolished in many States; that whilst the Representatives are apportioned, not according to the number of voters, but to the population in each State, the diminution of the number by two-fifths in the case of slaves ought to be regarded as a penalty on slavery;‡ that Jefferson’s resolution in 1787, which had the effect of making all the territory over which Congress had control free soil,—the absence of all mention of *slavery* in the constitution, and the known sentiments of many of the Southern Members of the Convention,—indicated the expectation that an evil inherited from the mother country would gradually disappear through the general influence of republicanism (which might have been the case but for circumstances not then foreseen); and that, interpreting it by the spirit of its founders, as displayed in the Declaration of Independence, those are the true friends of the constitu-

* I must apologize for the use of a word essentially *unenglish*.

† I by no means use this word invidiously, as if to indicate that any party surrenders its freedom of thought to Garrison, but simply to denote that section of those who desire the abolition of slavery which looks for this result through the dissolution of the Union.

‡ See Gerrit Smith’s *Constitutional Argument*. In point of fact, this provision arose out of a measure for taxation. To meet the expenses of the war, it was proposed, in 1776, that the different colonies should contribute according to their population. A Southern member wished that the white inhabitants alone should be reckoned; another, as a compromise, proposed that two slaves should be counted as one freeman. On the whole, when the rate of five to three was agreed to in 1783, it seemed a concession on the part of the South. “The provision” in regard to representation “was adopted, because members of the Convention who were ‘principled against slavery,’ were yet unwilling to seem to do injustice to the slaveholding States, by an appointment of direct taxes without an equivalent representation.” See *Report of Congregational Ministers on Slavery*, 1849, p. 70.

tion who use the powers it undoubtedly gives them to make the influence of government favourable to freedom.

Others wish to regard the constitution as neutral. They conceive that its founders considered that it was of more importance to have a government, than to risk its existence by determining its position in regard to questions which, after all, must for the most part be settled by the States in their separate capacity. If Northern States were false to their great principle in linking themselves to slaveholders, Englishmen have no right to condemn them, for they did it to secure that portion of liberty which they had acquired against the tyranny of England, which was also slaveholding. If compromises were made, it is to be remembered that all governments, except despotisms, are founded on compromise; and if those compromises were in some respects unfavourable to liberty, it was not in abridging liberty formerly enjoyed, but in acquiescence with less than had been desired.

Neutrality is now, however, no longer possible. Earnest men on each side are striving to enlist the national influence, and on each side much may be done within the letter of the constitution. Those who think peace worth any sacrifice, declare that the same spirit of compromise which called the Union into being is required for its continuance; and plead that it is ungenerous in the North to take advantage of its rapidly-increasing strength, to sacrifice those without whose aid in times past New England might have been still a colony. The obvious answer is, that we cannot be generous with that which does not belong to us. Let the North abridge its own privileges if it thinks proper; but these questions at issue affect three million persons, who, being citizens of no State, have the claims of humanity on every State. Indeed, every law passed by Congress injurious to the slave, has a flaw inherent in it which impairs its moral obligation even on those who profess submission to the will of the majority; for 1,800,000 voices have been recorded for it which ought to have been against it, and 3,000,000 voices against it have been disregarded.

Politicians regard slavery politically, and frequently take sides, according to their section of country of which the institution, or the absence of it, happens to be the badge. But we generally find that men who contend for property are more unscrupulous and united than those who contend for principle; and the Southern oligarchy* forms a more compact body, and numbers more adroit politicians, than the Northern democracy. The Southerners profess that their principles and their interests go together; whilst interest often tempts the Northerner from his professed principle, and those who have been eloquent for freedom before their sympathizing constituents, have been ready in the Southern atmosphere of Washington to abandon it at the threat of disunion, or the bribe of some commercial or party boon; so that Congress, though containing a Northern majority, and challenging the reverence of the world as the guardian of freedom, has been disgraced by such barefaced betrayal of the liberty of speech and petition, that it provokes scorn and indignation.

As each of the great parties in the North, though professing anti-

* The slaveholders are a mere fraction of the inhabitants of the South, being, it is thought, under 200,000.

slavery sentiments when it suited their purpose, have evidently made the cause of the slave quite a subordinate concern, the public sentiment against Southern aggression, which was kindled by the annexation of Texas, occasioned the formation of a third party, which has taken *Free Soil** as its watchword. I have already given the view that it takes of the spirit of the constitution, and it maintains that "it is the duty of the government to relieve itself from all responsibility for the existence or continuance of slavery, wherever that government has constitutional power to legislate on the subject, and is consequently responsible for its existence," and that all compromises with slavery "must be repealed." The Free-soilers did not appear to be in favour. As the Conservatives and even some Liberals at home viewed the erection of a Free-trade party with jealousy, so this movement has weakened both Whigs and Democrats. The South is of course indignant with them; the Northern politicians feel their existence implies a reproach on their own apathy to freedom. They are in some quarters more obnoxious than the Abolitionists: just as Chartists, who turn the scale at elections and are impracticable on divisions, and who insist on a hearing in the House, are more disliked than those who keep aloof from all political action. The Garrisonians place no confidence in them, because they have seen the instability of politicians. What could be stronger than the assertion of Webster in the Senate, so lately as Aug. 10, 1848?—"My opposition to the increase of slavery in this country, or to the increase of slave representation in Congress, is general and universal. It has no reference to the lines of latitude or points of the compass. I shall oppose all such extension, and all such increase, in all places, at all times, under all circumstances, even against all inducements, against all supposed limitation of great interests, against all combinations, against all compromise." This passage, and another equally forcible, I heard Mr. Hale quote in the Senate; but Mr. Webster, in explanation, professed that no one "of candour and intelligence" could see any inconsistency between that and his recent speech! The firmness and courage hitherto shewn by the Free-soil leaders seem to give proof of their superior honesty. As the Garrisonians believe that the constitution is *pro-slavery*, they likewise allege that no one who has taken an oath to observe it can be true to freedom without being guilty of perjury.†

* This party has nothing to do with that movement *against rent-paying* which occasioned disturbance some time ago.

† A little before my visit, Governor Seward, Senator for New York, who, however, does not belong to the Free-soil party, had made this declaration: "The Constitution regulates our stewardship; the Constitution devotes the domain to union, to justice, to defence, to welfare, and to liberty. But there is a higher law than the Constitution, which regulates our authority over the domain, and devotes it to the same noble purposes. The territory is a part, no inconsiderable part, of the common heritage of mankind, bestowed upon them by the Creator of the universe. We are his stewards, and must so discharge our trust as to secure, in the highest attainable degree, their happiness." This contains what many will deem a self-evident truth; but "no sentiment ever uttered in Congress seemed to produce more astonishment. Grave Senators affected to be horrified that a statesman should conceive the idea that the law of the Creator was paramount to human enactments." (Vide *Annual Report of the American and Foreign Anti-Slavery Society*, 1850, p. 86.) They chose to understand from it, "that a person who is sworn to support the Constitution, if he believes the Constitution countervails the law of God, is under no obliga-

I attended the meetings of Congress almost daily whilst I was at Washington; they usually commenced about twelve o'clock, and adjourned about four o'clock. In the House the speakers are limited to an hour. From the bad construction of their hall, I heard so imperfectly that I seldom remained there. On my last visit, I sent in my card to Mr. Horace Mann, to whom I had been introduced, and he politely invited me to sit with him. This is not unfrequently done, though in strictness it is a privilege only allowed to certain official persons; the admission of Father Mathew to the floor of the Senate was made the subject of a special vote. The speaker was a person of no great weight; but I could hear easily, and the observations of those around enabled me to enter more completely into the spirit of what was going on. Mr. Mann, who has a European celebrity as an educator, is now striving to educate the public conscience. I was not acquainted with Mr. Wilmot, who has given name to the proviso, that "the Jeffersonian ordinance of 1787" should be applied to all new territories and states. I met Mr. Giddings, however, who was expelled from the House of Representatives several years ago for his anti-slavery zeal, but was immediately returned again by his constituents in Ohio, and has not been molested since. He seemed hopeful as to the future; for, whatever might be the immediate issue, the free discussion of the subject must have a good effect. He was a tall, hearty-looking man; and personal pretence is not to be despised in one who has to stand much alone.

The Free-soil Senators are Messrs. Hale and Chase (to these we may now add Charles Sumner). Mr. Hale traces his great interest in this movement, as I have heard, to the influence of his late pastor at Dover, N.H., the Rev. F. Parkman, who has visited this country. He, too, had a hearty, courageous, though good-humoured demeanour. There was, I thought, a good deal of the Englishman about him; and he commands more respect than if he seemed a wily politician. Three years ago he so kindled the ire of Mr. Foote, an excitable Southerner, that he declared in the Senate that if Mr. Hale would visit his State, "he would not travel ten miles before he would grace one of the tallest trees of the forest, with a rope about his neck, with the approbation of every virtuous and patriotic citizen; and that, if necessary, he (Mr. F.) would assist in the operation." Mr. Foote distinguished himself by an equally violent attack on Mr. Benton (during my visit), which was not received with equal good temper.

As I before intimated, the Southern Members were not disposed to admit California without compromises, and one of these was to be a Fugitive Slave Bill. The gross injustice of the measure, which was passed some months afterwards, took us on this side the Atlantic by surprise; and those who had not heard Douglass and others describe the perils to which fugitives have been always exposed, even on nominally "free soil," supposed that this law worked an entire revolution in their position, and was a scandalous innovation, not only in detail,

tion to support the Constitution, and that he is to judge of his obligations after he has taken the oath to support it." Certainly, as no one is compelled to enter office, he ought previously to study the meaning of the oath, and not take it if he does not intend to keep it. Southerners, however, have used similar or stronger language when it suited their purpose.

but in principle. It is now, however, generally understood that the general principle, though happily our English feeling could not tolerate it, is not discordant with the American Constitution. I will recite the passage that bears upon it:

“Article IV.—*Miscellaneous.*

“Section I.

“1. Full faith and credit shall be given in each State to the public acts, records, and judicial proceedings of every other State. And Congress may, by general laws, prescribe the manner in which such acts, records, and proceedings shall be proved, and the effect thereof.

“Section II.

“1. The citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States.

“2. A person charged in any State with treason, felony, or other crime, who shall flee from justice and be found in another State, shall, on the demand of the executive authority of the State from which he fled, be delivered up, to be removed to the State having jurisdiction of the crime.

“3. No person held to service or labour in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labour; but shall be delivered up on claim of the party to whom such service or labour may be due.”

All this seems to read innocently enough, and Sect. II. § 2 is perhaps the worst in appearance; for as, within the present century, some things were capital offences in England which were not offences at all in America, and many which were venial there, so there is dissimilarity, though not so great, between the criminal codes of the different commonwealths; and persons might be very unwilling to give up a man who had thrown himself on their protection, and whom they might think very pardonable, if not innocent, to be tried and hung elsewhere; but a regard to federal obligations leads them to “shift the responsibility” on the State where the alleged crime was committed, and which demands the offender. Now as to service,—if a man is held to it by a friendly State, it might seem a less hardship than that to which we have just adverted that he should be restored to that State, which, it is presumed, will judicially decide as to the legality of his indenture; but our feeling in the matter quite changes when we know that the *meaning* is not *service*, but *slavery*, which implies not service only, but a hopeless deprivation of all the rights of freemen, and *liability* to injury and wrong too dreadful to describe.

It will be observed that the clause relates to *fugitives*. I understand that if a master take his slave with him into a free State, and the slave choose to leave him and assert his freedom, this clause gives the master no redress; because the servant *did not escape* into the free State, but was brought there voluntarily.

In 1793, an Act was passed to carry into effect the provision of this clause, to which Dr. Palfrey thus alludes, in a speech on the “Political Aspect of the Slave Question,” delivered Jan. 26, 1848, in the House of Representatives, of which he was then a distinguished Free-soil Member:

“Let me first mention the unutterably heinous law—I can characterize it by no milder epithet—of Feb. 12, 1793, putting the liberty of every freeman in this nation at the mercy of every paltry town and county magistrate whom the kidnapper may delude, or bribe to do his dirty work. If my neighbour

sues me for twenty dollars, the Constitution of my country gives me the security of a jury of our peers to pass between us. Not so with my liberty, which I value at more than twenty dollars. Let a stranger come among us of the free States, and claim one of our number as his runaway slave, and let him satisfy, *any-how*, some trading justice that his claim is good, and that justice's warrant is valid for him against all the world. The law makes no distinction between white and black men; though, if it did, it would make no difference in the atrocity of the principle. Let the man-stealer get that warrant, and with it he may bring me, or any representative from a free State on this floor, to the auction-block close by this Capitol, to make our next remove in chains to Natchez or New Orleans. He may take my wife from my side, or my infant from its cradle, and if I resist, he is armed with the whole power of the country to strike me down. The odious law by its letter threatens and insults the Governor of Massachusetts or New York, as much as the darkest menial they employ. Do gentlemen say the law would never be so executed? Be it so. What would prevent it? The law of force, or the fear of force. The standing outrage and indignity, standing on the defiled pages of the Statute-book, are still the same."

The vagueness of this law, whilst it added to its atrocity, crippled its power. In Massachusetts and other States, laws were passed prohibiting the State officers from any action in the matter, and refusing the use of State prisons for the detention of the fugitives. The strong popular feeling which led to these measures afforded an additional security. There are many who would sympathize in the bold language of Mr. Giddings in the House of Representatives (March 28, 1850):

"We cannot under the constitution protect or secrete the slave from his master. But the Legislatures of free States may prohibit their own citizens from aiding or assisting the master to track out the panting fugitive, in order again to subject him to the lash or the thumb-screw. Such a law has been introduced into the Legislature of Ohio; and I am free to say, that if there be a crime for which I would hang a citizen of our State, it is that of aiding the slaveholder to seize his trembling victim upon soil consecrated to freedom."

Where, then, this clause was enforced, it was usually by violence or stratagem. When I was in Cincinnati, I found that the day before a party of *armed* Kentuckians had carried off a fugitive in open day, in defiance of the citizens, who attempted a rescue; and in the remoter States a capture was rarely attempted, still more rarely successful. The case of *Prigg v. the Commonwealth of Pennsylvania* brought the matter to an issue; and the Supreme Court of the United States decided, though not unanimously, that it was the duty, not of the State officers, but of those of the National Government, to further such capture. As a general principle, it is of course desirable to avoid collisions between the States and the Federal Government. Three ways of dealing with the question were open:—First, to repeal the clause in the constitution; but this, under present circumstances, was impossible, for it would require the consent of three-fourths of the States. Secondly, to leave it alone; the obscurity of the Act enforcing the clause is in keeping with the vagueness of the clause itself; it is impolitic to attempt to violate conscience, when that conscience is the conscience of a State! Thirdly, to maintain the supremacy of the constitution, by providing that the officers of the general government should be required to carry out its enactments. The first course being at present impracticable,

the second seemed the least of two evils. We English are usually more tolerant of apparent contradiction than of a practical grievance. The politician, however, who makes the existence of a federal government his first consideration, insists on the observance of those provisions through which it came into being, and on which its life depends. But this plea has not much weight in the present instance; for those who exhibited such reverence for contracts in the case of Sect. II. § 3, proposed no measure to prevent the atrocious violation of Sect. II. § 1!

"The coloured citizen of Massachusetts," says Dr. Palfrey, "goes on his lawful occasions to a Southern State, with just as good a constitutional right to tread its soil in security and at will, as the heir of its own longest and proudest lineage. But not only is he forbidden by the pseudo-legislation of the place to land there in freedom, he is not permitted even to remain in freedom on board the ship that has conveyed him. He is forced on shore to a prison; and when he is discharged and departs, it is on the payment of a ransom, called the expense of his detention. If he comes a second time, he is scourged. If a third, he is sold into perpetual slavery."

If the South had shewn a readiness to maintain the constitutional rights of the coloured freemen of the North, it might with some plausibility have demanded some mode of obtaining legally that "service" which the constitution guaranteed.

The rage of many of the Southerners on being, as they thought, cheated out of California, and the corresponding eagerness of the North to obtain the prize, led to the proposition of compromises which turned Congress, as it was said, into a club for debating slavery. I attended the Senate several times. The speakers there are not limited as to time. I have now before me a newspaper containing a speech by Mr. Hale in answer to Mr. Calhoun. The *Daily National Intelligencer* gives a condensed account of the debates of the day before, and a full report, often revised by the speaker, of some leading speech on a previous day. This speech covers fifteen columns. On the first day, Mr. Hale shewed at considerable length that the opponents of slavery were acting in accordance with the spirit of those who framed the constitution; and when I heard him on the following day, he gave a most interesting and detailed account of the Abolition movement, with the pretext of disproving the charge of Mr. Calhoun, that both the parties of the North had co-operated with the abolitionists in almost all their measures.

"Every principle of law, and every safeguard of property, and every propriety of civilized society, were violated by both parties at the North to put down this movement. And, Sir, they vied with each other to see who might go the farthest; and the men that said the severest things, and who did the severest things against the abolitionists, were those who supposed that they were commending themselves most to public favour. And yet, Sir, in the face of this undoubted history of the facts of the case, it is now asserted that they were received with favour by both parties at the North, and that both parties did their bidding. It has been charged against the abolitionists also, again and again, that throughout this movement they were sending emissaries to the South, preaching insurrection to the slaves. In 1835, when this movement first started, it is due in justice to the abolitionists to say, that they disavowed it in the most solemn manner, and have continued to disavow it from that day to the present, although the assertion is repeated here almost every time that any gentleman has occasion to speak upon this subject."

Few on hearing the recapitulation of the injuries inflicted on the

abolitionists in that "martyr age of the United States," could feel surprise at the acrimoniousness in which they have sometimes unfortunately indulged; and we may certainly congratulate ourselves that there has been some progress in public opinion. Mr. Hale quoted from Southern organs, which at the first threatened a disunion convention, in case the Abolition movement was not put down by the States' Legislatures. The movement continued, but the threat was empty. (The Southerners have cried "Wolf!" so often, that a certain incredulity on the part of the North is scarcely surprising.) He proceeded to advert to the proposed Fugitive Slave Bill. He could not, consistently with the constitution, protest against the surrender of those who had "escaped from service." His objections were therefore against the details; and he pointed out the dangers to which (as we have shewn was also the case under the former Act) even freemen were exposed.

"You come upon him with an affidavit taken a thousand miles off, and you seize him. Where is that man's right? Where is the trial by jury? Where is the habeas corpus? Where is the protection which the constitution guarantees to the meanest citizen living under the law? Why, Sir, it is trampled in the dust by this Bill; he is carried before a tribunal by one of the officers of the Government, without the right of a supervising examination of a judge of the United States Court within the district; without any of the privileges belonging to a freeman, he is seized and hurried off; and although it may appear upon the face of it a mere *prima facie* examination, it is to all intents and purposes a final and conclusive judgment, because the officer gives to the claimant a certificate, and he hurries him off; and when he gets to the great slave mart of Christendom, the city of Washington, he may sell him, or send him wherever he pleases. * * * Now, Sir, if that is to be the price of the preservation of the Union, I say, 'Come disunion, and come to-day.' If you can only purchase peace with us by compelling us to surrender everything which exalts us above your slaves, let disunion come; I think the people of the free States will be ready for it. I am utterly astonished to hear a proposition of this sort made in the American Senate. The Bill proceeds entirely on the assumption that there are no rights in the constitution except the rights of slavery; and there is not a single word or letter in the proposition I have read, and I have read it very carefully, that is found to guard and protect with any efficient legislation the rights of a man or child that may be wrongfully seized."

Having been accused of desiring "to irritate, wound and insult the feelings of Southern gentlemen," he refers them to the still stronger declarations of the founders of the republic in slave States, among them the celebrated speech of Pinkney in Maryland. He concluded his speech with an eloquent prediction of ultimate freedom. It is a great point gained that such a speech could be delivered in the Senate, and find its way, by the papers, in quarters where no anti-slavery publication is ever seen. When he commenced, the Senators did not appear to pay him much attention. They have their desks, and seem to occupy much of their time in writing; but as he proceeded, they became interested and excited, and frequently interrupted him with remarks and questions.

On another occasion, I heard Mr. Chase, of Ohio. He was entering into minute calculations of the political power which had hitherto been chiefly absorbed by the South, to prove that the retention of fugitives could not be taken as a desire on the part of the North to deprive the South of its influence; and shewed that it was premature for the slave-

holders to complain that they would be cramped if confined to their present boundaries, whilst they had such an immense preponderance of land over the free States.

I also heard Mr. Dayton, of New Jersey, which it will be remembered was originally a slave State. He first spoke on the territorial question, but afterwards entered into the proposed Fugitive Slave Bill at considerable length, and shewed the extreme injustice of its provisions. Mr. D. was not a Free-soiler, and spoke contemptuously and angrily of that party; but he seemed to take somewhat the same ground. He advocated trial by jury for the alleged fugitive. Probably, however, it is well that the inherent injustice of the Bill should not be disguised by any show of justice in the details. A jury might, indeed, protect a man who was *not* a fugitive; but the fugitive would be only mocked by the form of a trial, unless his escape was secured at the expense of twelve cases of perjury. As the measure stands, there is nothing to divert the attention from its essential iniquity.

I was of course desirous to hear what the Southerners could say in their defence, and I was present at a speech by a Senator of Virginia, of which I may give you some account in a subsequent letter.

On the whole, I am inclined, from what I saw and heard, to look favourably on the future. The passage of this Bill shewed, indeed, the strength of the slave power and the timidity or selfishness of the Northern majority, but it established no new principle; whilst, if I am not mistaken, a counter-concession was made in the abolition of the slave-trade in the District of Columbia. This is a most important measure: it is the commencement of legislation on the subject of slavery in the District, and may also be a step towards the abolition of the slave-trade between the different States. When this takes place, freedom in those States where it is now only profitable to rear slaves for transportation, cannot be far distant. Another triumph of still greater importance is the recovery of the right of petition and freedom of speech in Congress. Hitherto it has operated most unfavourably for liberty, that the legislature has met where the sight of slavery became familiar to them,—the North has been contaminated, the South unreformed; but every blow aimed at slavery in the District will be felt throughout the South; and, as I have before intimated, the debates are read by thousands whose consciences were before comparatively torpid on the subject.

We live in an age of great reforms; but this may teach us to persevere without impatience. In our own country, deep-rooted prejudices have been destroyed, mighty interests have yielded to the claims of humanity, and an occasional disappointment and defeat does not dishearten those who labour in hope. I trust that we may see the day when liberty, as well as peace and order, shall prevail in the great confederacy of America,—when the word *slavery*, which does not appear in the Constitution, shall be obsolete, and the thing it signifies be viewed as a bygone horror and disgrace.

Yours respectfully,

R. L. CARPENTER.

Neath, July 5, 1851.

CRITICAL NOTICES.

A Monotessaron, or the Gospel Records of the Life of Christ combined into one Narrative, on the Basis of Dr. Carpenter's Apostolical Harmony. Edited by Russell Lant Carpenter, B.A. 12mo. Pp. 248. London—Whitfield.

IT was the intention of the late Dr. Carpenter to print a Monotessaron, or Harmonized Gospel, founded on his Apostolical Harmony. His death prevented the completion of his purpose. The volume before us, compiled by one of his sons and printed at the private press of another, supplies the want. Many readers may hesitate about the precise chronology which Dr. Carpenter attained in the execution of his Harmony; but no one can use the work without being assisted and benefited by the connected view which it places before him of the Saviour's ministry. The translation is faithful and excellent, and the parallel passages are carefully collated. The costliness of the Harmony was inevitable, but it made it inaccessible to many families and to most Bible classes. Mr. Russell Carpenter's book will bring the valuable results of his late Father's labours within the reach of persons of moderate means. A more useful and impressive mode of studying the New Testament than by harmonizing the Gospels cannot be found. We have in this volume the results of such a mode of study. The references given at the head of each section will enable the teacher and pupils to verify the accuracy of the work, and to go through the instructive labour of harmonizing each portion of the Gospel history. In addition to the obvious use with Bible classes, this volume may be advantageously read in the offices of family worship. From a well-written Introduction, we extract a passage or two, in which the Editor makes some good remarks on the composition of the Gospel narratives, and the indications they offer of being the work of independent witnesses.

"From the great brevity and simplicity of their style, and the strictness with which the evangelists keep from all digressions of their own, the combination of the Gospels is comparatively easy. It would be hard to conceive such a union of four modern biographies, without some connecting phrases; yet, though this narrative is composed of upwards of 1600 portions, exclusive of the notes, it has been only necessary to supply a word in about thirty cases: these words are of a similar character to those required in a translation, and, like them, are distinguished by *Italics*."—P. vii.

"A three-fold cord is not easily broken, and the confidence of most men in a fact is increased when they know that they have independent testimonies for it. There is such a similarity in the general style of the three first Gospels, contrasted at least with books now in use, and there appears so much in common, that ordinary readers have overlooked their individuality. The Editor may remark, that whilst he had read through the Harmony several times, he had never so strong a feeling that we have indeed four witnesses, as now that he has studied them to see how their testimony was to be united. The notes, whilst they record even slight variations in the report of our *Lord's words*, do not attempt to convey all the shades of expression which give a distinctive character to the *narrative*; yet the size of the volume may be an indirect evidence to the small proportion of the Gospels which are (*is*) actually identical."—P. ix.

We have only to add, that Mr. Carpenter appears to have executed his task with care and judgment, and that the general appearance of the volume does credit to the Oberlin Press of Mr. Philip Carpenter at Warrington.

Ears of Corn from various Sheaves; being Thoughts for the Closet. Edited by Sarah Lettis. Pp. 158. London—Whitfield. 1851.

THIS is a carefully compiled selection of passages from various authors on twenty-two topics, such as Meditation, Prayer, Conscience, Sin, Humility, Love

of Praise, &c. The writers from whose works gleanings have been made to form this valuable sheaf are, for the most part, the divines of the early part of the 17th century. More might, we think, have been advantageously taken from Bacon, Milton and Fuller. A few modern writers, and amongst them some Unitarians, are allowed to contribute to the volume. A better selection might have been made in this department. Mr. Giles may be, in the estimation of his American hearers and readers, a very smart writer, and Dr. Perry may have many claims to esteem; but it is neither fair to them, nor to the religious body with which they were once connected in this country, to put forward passages from their writings side by side with an apothegm of Bacon, or the holy eloquence of Jeremy Taylor, or the pure English of South. We dare say these "Ears of Corn" will not be less valued by many persons for the admixture with them of a poppy or two and some wild flowers; but for our own parts we hope the authoress will in a future edition carefully weed them out, and supply their places with passages from Mrs. Barbauld, Henry Ware, Mr. J. J. Tayler, and other Unitarian writers of high excellence.

The Church of England in the Reigns of the Tudors; with Preliminary Notices of the Ecclesiastical History of our Country from the Earliest Times. London, 1851.

THIS work, published in two parts, is a careful and spirited compilation from our best historians. It will not increase the reader's love for the Church of England, which it exhibits in this portion of her history in the light of a reckless persecutor, using the Protestant principle of the right of private judgment solely as a weapon of defence against the Popish Church, and practising Popish despotism and cruelty on Puritan Nonconformists. These well-executed volumes are to be followed by others, written in a kindred spirit of freedom of inquiry and bold Nonconformity, and are to include three departments—first, an Historical series; next, a Biographical, and, thirdly, a Miscellaneous series. The Anti-State-Church Association is the mint where these coins are struck, and we hope they may have a wide circulation amongst the people. From the same quarter we have received a large sheet containing twelve engravings, with descriptive letter-press, illustrating the history of some of the martyrs of Nonconformity in the days of Queen Elizabeth. The prints are spirited and striking, and wonderfully cheap, although we cannot say they deserve the praise claimed for them of being executed by "first-rate artists." We shall not neglect the future numbers of this "Library for the Times."

Sketches of Married Life. By Mrs. Follen. Revised Edition. London—E. T. Whitfield. 1851.

THIS elegant volume is a carefully-revised edition, by the accomplished authoress, of a work which has obtained a well-deserved reputation on both sides of the Atlantic. This series of Sketches illustrates the dangers and faults and excellences and happiness of married life with the skill of an artist and the wisdom of a Christian moralist. We are glad to see that Mrs. Follen has, spite of some critics, kept the warts on Aunt Hetty's nose, and the "bilious parrot" appearance of the good housekeeper. It is a task worthy of Mrs. Follen "to exhibit characters in whom the divine image is covered over by mean integuments, and by the still more complete disguise of a ridiculous appearance." The vulgarity is often in the minds of the readers when they most object to it in an author. What havoc would a coterie of white-gloved, drawing-room critics make with our best literature, if they were permitted to cut out all that they think vulgar! Scarcely a page of the Vicar of Goldsmith would be unmutated, and it is doubtful whether Addison's Sir Roger de Coverley would be allowed to preserve his integrity. Poor Crabbe would be put into the fire as hopelessly incurable. Mr. Dickens's

sentimentality would pass unproved, but many of the masterstrokes of nature which abound in his pages would be doomed.

The Little Lamb: a German Story. Dedicated to little English Readers.
By the Translator of "Christmas Eve, or the Story of Little Anton." London—Hope and Co. 1851.

WE noticed the story of "Christmas Eve," &c., in our volume for 1849, p. 56. The Little Lamb might take its place beside "Madelaine Tube and her Blind Brother," in the new series for Summer Days and Winter Nights; or by Rosa of Tannenburg, which has also found an English dress. The air and colour of German life give a new interest to the moral of things HONEST, lovely, and of good report, which, in combination with a pure religious sentiment, find a ready response in the youthful heart. The Little Lamb will thus prove a welcome addition to our best stories for "little English readers."

The Popular Historian and Fireside Friend, No. I.

How shall the flood of immoral and infidel cheap publications be stayed? We answer, in other words than our own—"The true strategy in attacking any vice, is by putting in a virtue to counteract it; in attacking any evil thought, by putting in a good thought to meet it." We have taught the people their letters (often nothing else), and read they will. Bad books, coarsely illustrated and flauntingly advertised, everywhere invite their attention. Give them good books, and make good books both cheap and attractive. This is what the "Popular Historian" aims to do. The No. before us gives promise of success. It is very various in its subjects, they are treated with considerable ability, and a moral purpose is perceptible in all. It opens with a brief article explanatory of the title, shewing what History is—"neither an old almanack, nor a monkish chronicle, nor a genealogical tree, but a picture of human existence in its individual and social relations." Then follows an amusing tale illustrative of the times of Louis XV., translated from the French. The other principal articles are, an admirable one on French History; a plea for overwrought milliners, in a little tale; one for the National School Association, in a Dialogue between a Clergyman and a Mechanic, in which the latter has all the logic, all the sense and all the temper; a notice of the interesting class of men known by the title of Manchester Botanists; the beginning of a history of Jesuitism; and sketches of the lives of Toussaint and Sand, the assassin of Kotzebue. A miscellany whose literary and moral aim is pitched as high as this, may be above the dull-witted peasantry of the agricultural counties, but it will be read by the intelligent mechanics of our towns, and it will be welcome in families of the middle class where the means are small, but the desire of knowledge great. The number of good publications of this kind now existing is one of the best signs of the progress we are making.

Our first impressions respecting this excellent little periodical are well sustained by the second No. The article on French History is again admirable, as these brief passages attest:

"The Franks, like all the barbarous tribes who settled on the already Christian part of the Roman empire, embraced Christianity; and hence a new element in modern history, to which nothing corresponds in those of Greece or Rome, the relation of the church to the state. These conversions did not arise from any study of evidence; kings were generally converted from policy—the soldiers and chiefs by loyalty. But independently of its divine origin, of which they could not judge; and its morality, which was too humane and self-denying for their habits; there was much in the Christian religion, as they found it established in the Roman empire, which might predispose the barbarians to adopt it. Brute force is in the end mastered by knowledge; the Romans early conquered Greece, but, as they themselves confessed, Greek art, literature, and philosophy, conquered them. The Christians were superior to their in-

vaders in everything but brute force; their religion had a splendid ritual, calculated to enchain the senses and touch the feelings of the invaders; they had letters and laws, and all the arts of civilization: these must have disposed them to think favourably of the religion of the Christians. * * *

"It is true that the doctrine of a future life, combined with the intolerance of the church, sometimes produced considerable embarrassment. The Franks had been already converted, but they were desirous to convert the nation of the Frisians, who were still idolaters. St. Wulfram flattered himself that he had succeeded in persuading their king, Rathbode, to embrace Christianity; and he had already one foot in the baptistery, when he happened to ask the missionary where were the souls of his father and ancestors, and all the heroes whom the nation venerated. 'They are in hell,' answered the missionary, 'devils are plunging them in boiling pitch.' 'Wherever they are, I will be with them,' replied the warrior, and withdrew his foot from the baptistery."

Amongst other attractive articles, the No. contains a very lively description of the Berlin Winter Garden, which comes at a happy time to assist in forming public opinion on the important question of the permanence of the Crystal Palace in Hyde Park.

Religion in Earnest; designed to aid in forming and perfecting the Christian Character. By Silas Henn. 12mo. Pp. 191. London—Whitfield.

MR. HENN divides his work into ten chapters. Beginning with an essay on the Necessity of Religion, he afterwards proceeds to treat of the Scriptures, Prayer, Christian Perfection, Intellectual Improvement, Pure Religion, Care for the Salvation of Souls, Love and Beneficence, Christian Liberality, and Persecution. Without being entitled to the praise either of novelty or remarkable power, these essays may yet be commended for their simplicity of style, and the strong sense of practical religion with which they are imbued.

The Congregational Year Book for 1850. London—Jackson and Walford.

HERE we have a goodly octavo volume of statistics, biography, &c., for a shilling. The attention of the Independent body to these matters is highly creditable to them. We wish we had a work of the same high character, recording the statistics and biography of English and American Unitarian churches. Not less than forty-nine Independent chapels have been built, rebuilt or enlarged, during the past year. Of sixteen of these the cost is given, the amount being £30,767, of which about two-thirds appear to have been raised. The average cost of the buildings is about £1925. The number of resignations, removals and settlements recorded, is 108; of ordinations and charges accepted, 55. The names are given of thirty-five ministers who died in 1850, their average age being upwards of 56½ years—the average duration of their ministry upwards of 29 years.

Bohn's Standard Library.

No series of cheap republications has equalled this in the style of execution or in the selection of authors. The theological reader is not forgotten by Mr. Bohn, who enables him, at a cost of little more than two pounds, to place on his shelves very neat editions of Neander's Church History and Life of Christ, Jeremy Taylor's Holy Living and Dying, Milton's Prose Works, Wheatley on the Common Prayer, Ranke's History of the Popes, Ockley's History of the Saracens, Life of Col. Hutchinson, Roscoe's Leo X., and Robert Hall's Miscellaneous Works. The recent volumes of Neander, and Vasari's Lives of the Painters, translated by Mrs. Foster, are especially acceptable.

INTELLIGENCE.

DOMESTIC.

Manchester New College.

The annual examination took place in the common hall of the College on Monday, June 23rd, and three following days. The attendance of Trustees and Visitors during the week was larger than usual, exceeding fifty persons. Amongst the lay gentlemen there were Mr. Mark Philips, Mr. Robert Needham Philips, Mr. W. Rayner Wood, Mr. J. Aspinall Turner, Mr. S. Dukinfield Darbshire, Mr. T. Eyre Lee, Mr. Robert Darbshire, Mr. Arthur Darbshire, Mr. C. E. Partington, Worcester College, Mr. Samuel Robinson, Mr. J. Kendall, Mr. R. P. Greg, Mr. Alderman Shuttleworth, Mr. N. Heald, Mr. Coates, Mr. Chorley, Mr. Vernon Darbshire, &c. The following ministers also attended: Rev. W. Turner, Rev. W. Turner, Jun., Rev. John Kenrick, Rev. John Colston, Rev. J. Whitehead, Rev. C. Beard, Rev. E. Higginson, Rev. Edward Tagart, Rev. John Owen, Rev. J. C. Means, Rev. G. Hoade, Rev. J. Layhe, Rev. F. Baker, Rev. R. Brook Aspland, &c. The Professors were present as usual. The first three days were occupied with the examination of the students in the Literary and Scientific department. Professor Finlay began with the middle class in Mathematics and Natural Philosophy. The Professor stated that this class had shewn considerable talent for mathematical studies. The course in which they had been engaged included the principal subjects required for matriculation with honours at the University of London. Examinations had been conducted in writing at different periods of the session. There had been a separate examination in each subject shortly after the students had finished each department. The students then proceeded to read and illustrate their answers to a series of questions in algebra, plane and co-ordinate geometry and optics. The fulness and correctness of the answers well sustained the Professor's praise of the class.—The second class was that in the English Language. Rev. William Gaskell stated that the most important business of the class had been the weekly exercises in English composition; attention had also been paid to the history and formation of the language, and they had

read a considerable portion of the prologue of the Canterbury Tales with some care. The questions chiefly related to the history and peculiarities of the English language. Some passages from Chaucer were successfully analyzed by the class.—The middle Latin class was the third. Professor Bowman stated that the class had read with him during the session the first and second books of Cicero de Officiis, also the Agricola, Germania, and a portion of the Annales of Tacitus, the books prescribed for the B.A. examination in the University. The examination was taken in the Agricola, the students translating a variety of passages, and explaining the points of syntax, geography, ancient customs and history involved in them.—After an interval of half an hour, during which lunch was served in the library to the guests, professors and students, the examination was resumed by Professor Finlay, with the junior class in Mathematics. He stated that this class had, with the exception of conic sections, read all the mathematics required for the B.A. degree. All the questions in the examination paper had been satisfactorily answered. They included fifteen questions in arithmetic and algebra, and nearly the same number in trigonometry. Professor Bowman next examined the class in the ancient history of Greece and Rome. The answers to the questions, which had been previously written, were generally correct, and so full that only a small portion of them could be read in the time assigned to the class.—The business of the first day was brought to a close by Professor Finlay's examination of the junior class in Natural Philosophy. The instruction included all the natural philosophy required at the B.A. examination, except astronomy. The Professor described the answers (which had been previously prepared) as very good, and specified those of Messrs. Turner and Whitehead (sons of Mr. Aspinall Turner, of Pendlebury, and Rev. James Whitehead, of Ainsworth) as particularly full. The questions ranged through a course on statics, dynamics and hydrostatics.

On Tuesday, June 24th, the proceedings began with the junior Greek class, which had read during the session

a portion of the *Odyssey*, Plato's *Apology* of Socrates, and the second book of the *Anabasis* of Xenophon. The examination was taken in the *Anabasis*—the book prescribed for the matriculation examination of the University of London.—The Rev. William Gaskell proceeded with the class in English Literature. The questions included some of the most celebrated works and authors from the Anglo-Saxon period to the end of the seventeenth century, and were answered in considerable detail.—Professor Bowman stated that the senior Greek class had read with him during the session four *Orations* of Lycias, two books of the *Republic* of Plato, and a selection from the *Odes* of Pindar. The examination was taken in the last.—The proceedings of the morning were brought to a close by Mr. Rupert Potter's reading an oration on "The Policy of Demosthenes in his *Opposition to Philip*."—After the usual interval for lunch, the examination was resumed by Professor Bowman, with the junior Latin class, which had been engaged in reading two books prescribed for the matriculation examination—Virgil's *Georgics*, also Cicero's *Oration for Milo*, and a few of the *Satires* of Horace. The examination was taken in Virgil.—The senior class in Mathematics and Natural Philosophy was next examined by Professor Finlay in trigonometry, algebraic geometry, statics and hydrostatics, being the course of mathematics and natural philosophy required by the University of London at the B.A. examination. The last class examined was the middle Greek, which had been reading in preparation for the B.A. examination. A very satisfactory examination in the *Electra* of Sophocles ensued. The business of the second day closed with an oration by Mr. Steinthal, "On Slavery."

On Wednesday morning, June 25th, the examination was resumed with the senior Latin class, which had been reading the *Annales* of Tacitus. Professor Bowman took the examination in the 2nd book.—The next was the class in Ancient History, in the department of Egypt and the East, and the class had enjoyed the privilege of hearing the lectures on this subject of Rev. John Kenrick, now read for the last time. The paper included, under fourteen different heads, a series of very searching questions, including the more important results of Layard's recent discoveries at Nineveh. The

answers, which had been previously prepared by the students, without the aid of books or notes, were very full. Rev. James Martineau, the Professor of Philosophy, next took the classes, both junior and senior, in Mental Philosophy. In the senior class, the students gave in their answers comments on the atheistic tendencies of certain theories of modern philosophers respecting cause and effect; &c.—An oration followed, by Mr. Herford, on "The Church, past, present, and to come."—The visitors and professors then retired into one of the libraries to lunch, and the students into the other.—Rev. James Martineau resumed the examination with the class in Moral Philosophy. The questions in the paper were ranged under eighteen principal heads, comprehending many of the most important and difficult questions in moral philosophy,—amongst which may be mentioned, one on the pantheistic controversy, which was ably and elaborately answered. The next class examined was that in Ancient Literature, the questions referring to the most important productions of Greek and Roman genius, from Homer to Cicero. Unusual interest attached to this examination, as it was the last Professorial act of the Rev. John Kenrick. Before its commencement, Mr. Mark Philips and several other friends of the College, not previously present, entered the common hall. At the close of the examination of the class, which was highly creditable to the students, Mr. W. Rayner Wood, the Treasurer of the institution, rose, and with much emotion addressed the assembly in these words:

"Those gentlemen in this room who are Trustees and old students of Manchester College, and some of those who are not so, will feel with interest that the examination of this class is the last Professorial act of a gentleman who in classics and in literature has mainly formed during forty years the glory of Manchester College. No one who looks back to what that connection has been, can fail to regard its termination with deep emotion. Twenty years will have elapsed to-morrow since I ceased to be a student under Mr. Kenrick, but I believe that there have been few days within that period in which my conduct has not been influenced by the effects of his counsels. There are few of us in this room, always excepting our venerable friend Mr. Turner, whose education goes back

to a period when Manchester College was not in existence, who have not to greater or less extent stood to Mr. Kenrick in the same relation with myself, and all, I am sure, will feel alike. I am happy, however, to think that in withdrawing from the office which he has lately held, Mr. Kenrick has accepted another, and that in the position of Visitor the College will still have the benefit of his presence, his counsel and his guidance."

The Rev. J. J. Taylor, having been called upon to second Mr. Wood, said that, though taken by surprise, he could not, as a former student of Manchester New College and a pupil of Mr. Kenrick's, allow Mr. Wood's remarks to stand alone on this interesting occasion. He entirely concurred in the tribute paid to Mr. Kenrick's high merits. More than thirty years ago it was his privilege to share Mr. Kenrick's instructions; during the last eleven years he had had the honour of being associated with him in College duties as a Professor. Much as he regretted Mr. Kenrick's retirement from the post he had so long and so ably filled, he was glad to think that the College would still be benefited by his friendly counsel as one of its official Visitors.

Mr. Kenrick acknowledged with much feeling the kindness shewn to him on this as on other occasions by his old pupils, and said that on taking leave of his Professorial duties it was a great satisfaction to him to know that he left the work of instruction with men of ability and fidelity, in whose hands he had not the least fear that the character which Manchester New College had gained for sound learning would ever suffer. Mr. Kenrick concluded by taking an affectionate farewell of the students then before him.

With the class in Ancient Literature the examination in the Literary and Scientific department was brought to a close.

An oration was read by Mr. Napier, "On Capital Punishments." The common hall was now filled by visitors, amongst whom were several ladies. Mr. Mark Philips rose and said, that in the absence of the President of the College, Mr. Robert Philips, of Heybridge, he had been requested to deliver to the students the several prizes awarded for their diligence and proficiency. He did not hold a power of attorney to legalize the act he was about to perform, but not the slightest doubt could be raised as to the validity of the title

to the honours earned by the diligence and talents of the students whom he was about to call up. Every gentleman present, during the arduous and very satisfactory examination just brought to a close, would acknowledge the justice of the distribution of the prizes, and share the satisfaction which he felt in delivering them into the hands of the successful competitors. Mr. Philips read the following award:

In the *Junior Mathematical Class*, Mr. Turner and Mr. Whitehead were so nearly equal in their answering, that the prize could not be decided without considerable difficulty and some uncertainty. Mr. Smith's answers were also very good. The ordinary prize, given by a "Friend to the College," has been awarded to Mr. Henry Turner, and consists of Salmon's Conic Sections, Wilson's Dynamics, and Hemming's Differential and Integral Calculus. Another prize has been awarded to Mr. Whitehead. This prize, which is given by the Professor, consists of Potter's Elements of Optics and Walton's Hydrostatical Problems.—In *Middle Mathematics*, the prize given by a "Friend to the College" is awarded to Mr. Robert Jones, and consists of Walton's Problems in Plane and Co-ordinate Geometry, Griffin's Optics, and Hymer's Conic Sections.—In *Ancient History*, the first prize is gained by Mr. Whitehead; but answers little inferior to his, in fulness and accuracy, have been given by three other students, Mr. Boulton (to whom a second prize has been awarded), Mr. Smith and Mr. Turner. First prize, Mr. Whitehead, Schmitz's Histories of Greece and Rome. Second prize, Mr. Boulton, Riddle's Latin Dictionary.—In the *Junior Classics*, the uniform merit of the students, continued throughout the session, has also led to the awarding of two prizes, of which the second is given by the Professor, Mr. Bowman. The first is gained by Mr. Whitehead; the second, by Mr. Smith; Mr. Boulton has also pursued his classical studies with diligence and success; and the written exercises of Mr. Turner deserve to be mentioned with commendation. First prize, Mr. Whitehead, Poetæ Scenici Græci, Dindorf's edition. Second prize, Mr. Smith, Corpus Poetarum Latinorum.—In the *Middle Class*, the first prize is gained by Mr. Jones. Mr. Herford, though precluded from taking a prize, stands equal with Mr. Jones, and Mr. Potter takes a position very little inferior. Prize, Mr. Jones,

Smith's Classical Dictionary.—In the *Classes of Mental Philosophy*, the prize is awarded to Mr. Robert Crompton Jones. Mr. Steinthal, though precluded, by his standing, from taking a prize, occupied a very honourable position. Prize, Plato's Works, Orell's edition, with Teller's *Platonische Studien*.—In the *Class of English Language and Composition*, the prize for the greatest improvement in English composition has been awarded to Mr. E. Smith. Prize, Chaucer's Poetical Works.

Each student, as he reached the dais where the President and principal officers of the College were seated, was greeted with applause. Mr. Philips addressed, in conclusion, some friendly counsels to the students, urging them to make their past success a motive to future and increased exertion. They would find, when they ceased to be students and entered on active life, that its occupations would so crowd upon them, that they would then seek in vain for the opportunity of making good lost time. A faithful use of their present advantages would produce results, the benefit of which they would experience throughout life. Mr. Philips concluded by announcing that the next session of the College would commence on the last Friday in the month of September, viz. September 26th.

On Thursday morning, June 26th, the Examination commenced in the Theological department. The Principal and Theological Professor first took the Middle Hebrew class, which had, he stated, read during the session 1 Samuel, and large portions of Proverbs and Job. The examination was taken in the latter book.—Rev. J. J. Tayler next examined his class in the Apologeticus of Tertullian. The junior Hebrew class, which had read a considerable portion of Genesis, followed, translating various passages at sight, and answering questions on the etymology and construction. Rev. J. J. Tayler next examined the senior class in the supplementary course of instruction respecting Christian principles, doctrines and institutions.* The an-

swers were remarkably full and generally accurate, and were listened to

sianic idea furnishes the historical *nexus* between the Old Testament and the New. What evidence have we from a heathen historian, of the wide diffusion of this idea? And how may we account for its partial prevalence even among those who, by birth and education, were not Jews?

2. Trace the origin of the Messianic idea in the Old Testament. Mention a general feeling of the human mind to which it is closely allied; and shew what was the prevalent type of the old Hebrew oracles, out of which it naturally developed itself. Describe its earliest form; state the modifications it underwent, and the new elements it imbibed, with the progress of time; and explain how these may in part be accounted for by the influence of external events. Does the Messianic promise in the Old Testament always attach itself to a particular individual? And is that individual always one and the same? What is the latest and most definite form of the idea in the Old Testament?

3. From what book of the Old Testament does the Messianic belief of our Lord's time appear to have been immediately derived? By what class of men, and in what institutions, had it probably been developed into a system? Exhibit the more important articles contained in it. State a significant point of difference between the Jewish and the Samaritan expectation of a Messiah; and suggest how it may be explained. Are we able to recover any links in the historical development of the Messianic idea, between the form in which it is exhibited to us by the latest books of the Old Testament, and that which it had acquired in the age of Christ? What are they? And what is their character? What did Alexandria, and what did Palestine, furnish towards the ultimate idea of a Christ or Messiah? Had the two elements originally any connexion?

4. What is the fact with regard to the various texts of the Old Testament, alleged in the New to have had their *historical* fulfilment in Jesus of Nazareth? What are the three suppositions that have been resorted to, to overcome the difficulty? Are they satisfactory? What appears to have been the belief of Jesus himself? How may it be understood and justified? What were

* For an explanation of the precise object of this very interesting course of lectures, see C. R. 1850, p. 506, and 1849, p. 377. As we gave last year the question paper of the first examination in this course, we complete it by the paper of 1851.

I. PRINCIPLES.

1. Shew in what manner the Mes-

with great interest. The proceedings of the morning were brought to a close

his different relations to the Past and to the Future? In what sense must we regard him as a fulfiller of ancient prophecy?

5. State the grounds on which Christ's religion must be considered as revealed through his life. Shew the extent of this assertion, and its importance. Exhibit the permanent and universal elements of spiritual excellence involved in Christ's life.

II. DOCTRINES.

1. Explain the difference between Principles and Doctrines, and shew their necessary correlation. Shew what remains for a complete mastery of the practical knowledge of Christianity, when Biblical Exegesis has done its work. Shew what ground there is for the distinction which some German theologians have made between *Biblische Dogmatik* and, for example, *Lutherische Dogmatik*. State the still stronger grounds for continually applying the same mode of treatment to the modified conceptions of Christian Principles, required by the altered conditions of knowledge and society.

2. Give a summary of the Biblical doctrine concerning the nature and character of God. Shew how it can only be rendered intelligible and consistent, by supposing a gradual development. Was the original Monotheism of the Hebrews absolute or relative? Explain the advantage to a warm and earnest piety, of all the higher conceptions of God having grown out of anthropomorphic rudiments. Mention the more important passages in the Old and New Testament, which have been thought inconsistent with a belief in the simple unity of the Divine Nature; and shew what is their meaning and authority.

3. Shew in what manner the Reformation re-acted on the theology of the Roman Catholic Church. Describe the circumstances which led to the assembling of the Council of Trent. Mention the three periods of its sitting, with the dates of each, and the names of the Pontiffs under which they were held. Describe its forms and modes of proceeding. Mention the various works of symbolical authority in the Catholic Church, which were either produced or revised, subsequently to the Council of Trent; and state the degree of authority which they possess, relatively to that Synod.

by Mr. Hill's delivering a sermon on John xiv. 6. After an interval of about

4. Enumerate the various symbolical writings of the Lutheran Church, —mentioning the dates and circumstances of their composition,—their object,—and the names of their authors. What schism among the early Reformers occasioned the last work in the series? What misapprehension was given to it? When and where was the entire collection of Lutheran symbols published for the first time? And how was it designated?

5. Enumerate the more important symbolical books of the Calvinistic Churches. Mention an instance of the intolerance of the early Genevan Church connected with the origin of the "Consensus Genevensis." What are the two Confessions that have been most generally accepted, and have enjoyed the highest authority, in the Calvinistic Churches? Give some proofs of their extensive influence. What was the occasion of the Synod of Dort? and when was it held? State the five points discussed in it. Give some account of the origin and history of the two parties concerned in it, who were opposed to each other. In whose favour did the Synod determine? What was the ultimate effect of these discussions on the state of religious opinion?

6. Mention the circumstances which gave a peculiar turn to the course of the Reformation in England. State the two sources of symbolical authority in the Anglican Church, and explain their different origin and tendency. Mention the several bodies of Articles, with their respective dates, that were put forth in the reign of Henry VIII. for effecting unity in religion. Under what new influence was a body of Articles drawn up in the reign of Edward VI.? State the number of them, and the names of the parties who were concerned in preparing and revising them. What other work appeared about the same time? To whom has it been ascribed? Mention the date of the two successive revisions of the Articles in the reign of Elizabeth, and the number at which they were ultimately fixed. Explain the nature of the dispute about the introductory words of the 20th Article, connected with the last revision, and the different interpretation of the Parliamentary Statute confirming the Articles, by the Puritan and the High-Church party. When did the Second Book of Homi-

half an hour, the work was resumed by Rev. J. J. Tayler with the junior

lies appear? What other work appeared at the same time with it?

7. What is meant by the different *uses* of the Church Service that were prevalent in England before the Reformation? Which of these uses was adopted by authority in the reign of Henry VIII.? To what extent was it reformed and expurgated? Was the service still wholly, or partially, performed in Latin? State the change that was made under Edward VI., and notice the difference between the First and Second Service Books, with the corresponding dates, that appeared in his reign. Mention the nature and extent of the subsequent revisions, with their dates. Describe the three parts, exclusive of the occasional offices, of which the English Service consists, and state the sources from which they are derived.

8. Narrate the circumstances under which the Westminster Assembly was convened; mention the parties of whom it was composed; shew the limits of the authority with which they were invested; and describe the order of their proceedings. Mention the works which they successively put forth to replace the Prayer-book and Articles of the previous Establishment. Explain, in relation to the Westminster Confession, an analogous case of dispute between the Assembly and the Parliament, to what occurred in the reign of Elizabeth about the 20th Article of the Church of England.

9. Whence did the Savoy Confession derive its name? For what body was it designed? By whom was it drawn up? To whom was it presented? And wherein did it differ from the Westminster Confession?

10. What was the date of the first establishment of Anti-trinitarians, as a separate religious community, in Poland? When were they placed on the same footing with other religions, in Transylvania? State the difference between the Polish and the Transylvanian Unitarianism at this early period. What was the extent of the flourishing period of Polish Unitarianism? What occasioned its decline? Whither were its principal supporters dispersed? and where were they henceforth chiefly active? Mention the works of doctrinal authority among the Polish Socinians, with the names of their authors, and the dates of their appearance.

class in the supplementary course; after which Rev. G. V. Smith examined the senior class in the criticism and interpretation of the New Testament. The paper included questions under thirty-six heads, and the answers were so extended as to allow only a portion of them to be read. Rev. J. J. Tayler next conducted a very interesting examination of the junior class in Ecclesiastical History. The period taken was that included in the 2nd and 3rd centuries. Rev. G. V. Smith then proceeded to examine the senior Hebrew class, which had read during the session the poetical sections of the Pentateuch and Judges, with portions of some Prophetical books. The examination was of a very satisfactory character. The last class called up was Rev. J. J. Tayler's Ecclesiastical History, from the 7th to the 11th century. The answers given more than sustained the high character which belonged to the whole examination.—A sermon having been delivered by Mr. Bishop, the Rev. John Kenrick rose in the discharge of his new office as one of the Visitors of the College, and delivered the address which appears in another portion of this No., pp. 480—482.

In the evening, the Trustees and friends of the College re-assembled for dinner at the Albion Hotel. In addition to the Professors and a large proportion of the gentlemen named as attending the examination, the following were present: Mr. Alcock, of Gately; Mr. Edmund Grundy, Mr. Edmund Grundy, Jun., Mr. John Grundy, of Bury; Mr. A. W. Thornely, of Godley; Dr. Ashton; Mr. Ivie Mackie; Mr. Thomas Johnson; Mr. John Armistage (of Ceylon); Mr. Henry Bowman, &c. The chair was most ably filled by Mr. Mark Philips. After the usual loyal toasts, the Chairman gave, "*Manchester New College and Education without Religious Tests.*" Rev. Edward

11. State the conflicting views of the Catholics, the orthodox Protestants, the Socinians, and the Quakers, as to the final test of religious truth; and point out the effect of this disagreement on the course of theological controversy.

12. Point out the source of the divergency in the Trinitarian and Anti-trinitarian views of the nature of God; and shew the essential identity of the Scriptural conception which lies at the root of both.

Higginson, of Wakefield, at the request of the Chairman, replied to the toast. The Chairman, after an eloquent address on the varied and long-continued services rendered to the College by Mr. Kenrick, gave his health. The toast was suitably acknowledged by Mr. Kenrick. Rev. J. J. Tayler, being called upon by the Chairman, paid a warm tribute to the virtues and talents of three venerable men who had been for nearly half a century united in the support of the College, and proposed "*The health of Rev. William Turner, Rev. Charles Wellbeloved and Rev. John Kentish.*" In drinking this and the preceding toast, the company rose with a simultaneous expression of respect. Rev. William Turner acknowledged, for his friends and himself, the kindness of the friends of Manchester New College, and assured them of his and their undiminished interest in the College, and in whatever promoted civil and religious liberty. The words of the venerable gentleman, now in his 90th year, were heard at the extremity of the large room in which the company was assembled. The Chairman then gave, with a high eulogium on the public and private virtues of Lord John Russell, "*Her Majesty's Ministers.*" Rev. Edward Tagart replied in a long and able speech to "*The British and Foreign Unitarian Association.*" The other toasts were spoken to by Rev. William Gaskell, Rev. G. V. Smith, Professor Bowman, Mr. T. E. Lee, Rev. R. B. Aspland, Mr. S. Robinson, Mr. J. Aspinall Turner, Mr. S. Dukinfield Darbshire, Mr. Alderman Shuttleworth and Mr. Armitage. The proceedings increased in interest as the evening advanced, and most cordially did the meeting acknowledge before they separated the admirable services of Mr. Philips in the chair.

On Friday, June 27th, the Trustees assembled in the common hall for the transaction of business. After the routine business connected with the admission of students, &c., had been transacted, Rev. William Gaskell, as Chairman of the Special Committee appointed June 1850 to consider and obtain information on the question of a connection with the Owens College, and of the extent and degree of such connection, presented a brief report, stating that as yet the facts they had to communicate were few and scanty, and such as did not enable them to recommend to the Trustees any immediate course of action. The ap-

pointments in the Owens College had been judicious and satisfactory. By a royal warrant, dated May 29, 1851, the College had become affiliated to the London University. The short and broken session now closing did not afford adequate grounds for estimating the standard of literary and scientific requirements likely to be adopted at the new College. The College was not opened till March, and the serious illness of Principal Scott had prevented the opening of his important department of instruction. All, therefore, that the Special Committee could now recommend was a re-appointment of the Committee, to watch the Owens College and report from time to time on the desirableness and feasibility of a junction between that institution and Manchester New College.

The Secretary read a letter from Rev. Dr. Rees, Assistant Secretary of the British and Foreign Unitarian Association, enclosing a resolution passed at the recent anniversary in London, on the subject of "the urgent want of able and approved preachers and pastors to supply pulpits already vacant, or about to become vacant, in connection with the churches of English Presbyterian and Unitarian Dissenters." Dr. Rees stated in his letter that Rev. Edward Tagart was deputed by the Committee of the Association to visit Manchester and confer with the Trustees of the College on the present want of educated ministers for the Unitarian churches. Rev. Edward Tagart proceeded to address the Trustees on the subject. A brief conference ensued, in which Mr. Aspinall Turner, Mr. W. Rayner Wood, Mr. S. D. Darbshire, Rev. R. Brook Aspland and Rev. Edward Tagart, took part. In the end, a resolution was passed recommending the subject to the consideration of the College Committee. The proceedings occupied several hours, and owing to the heat of the weather and other circumstances, the meeting became very thin towards the close of the day.

Cordial thanks were voted to Mr. T. Eyre Lee and Mr. J. Aspinall Turner, who had presided over the meeting. Subsequently, the annual meeting of Jones's Trustees was held in the common hall, and various grants were made to approved but indigent ministers, preference, according to the directions of the founder of the trust, being given to ministers educated at Manchester New College.

Eastern Unitarian Christian Society.

The thirty-eighth anniversary of this Society was held at Great Yarmouth on Thursday, June 26th. In the absence of the Rev. Dr. Sadler, of Hampstead, who had kindly accepted the invitation to preach before the Association, but was prevented by indisposition from fulfilling his engagement, the Rev. S. F. Macdonald, of Diss, introduced the religious service, and the Rev. H. Knott, of Bury St. Edmunds, delivered a clear and animated discourse from Rev. ii. 29, "Hear what the Spirit saith unto the churches."

After service, between seventy and eighty members and friends of the Society partook of luncheon at the Crown and Anchor on the Quay. At three o'clock a conference was held at the chapel, Gaol Street, for the purpose of receiving suggestions relative to the constitution and future operations of the Society. Mr. J. N. Mottram was called to the chair, and H. Bolingbroke, Esq., Treasurer, read his account of last year, which shewed a larger amount than usual of books and tracts sold. The report of the Committee was then read by J. W. Dowson, Esq., Secretary; it embodied some important suggestions furnished by the ministers of the district, and very ably and impressively set forth the peculiar duties and responsibilities of Unitarians at the present time. A discussion ensued on some views advocated by Rev. J. Crompton, who thought that by discontinuing the sectarian name *Unitarian*, a broader basis would be given to the Society, and its operations rendered more efficient. On the report being put, however, it was unanimously adopted, the universal feeling of the meeting being to retain the Unitarian name, but to extend more and more its free and catholic spirit.

At five o'clock, upwards of 130 ladies and gentlemen sat down to tea in the Corn Exchange, the Rev. H. Squire, of Yarmouth, in the chair. His remarks in introducing the various speakers and sentiments were in excellent taste. Rev. T. F. Thomas, of Ipswich, delivered his views "on the best means of cherishing the Religious Element in our Congregations." George Dawson, Esq., of Birmingham, was called on to speak to the sentiment, "The Union of Nations promoted by the Great Exhibition," which he did in his usual lively and vigorous style. Rev. W. Selby, of Hapton, addressed the meeting "on the Consistency of

Unity with Religious Liberty." J. W. Dowson, Esq., "Prosperity to the Sunday-schools, their extension and improvement." Rev. H. Knott, "The Social Character of Religion." Rev. J. Crompton, "The Iniquity of the Fugitive Slave Law." Rev. S. F. Macdonald, "National Secular Education." Mr. J. N. Mottram, "The Laymen of our Congregations." Mr. W. Sothern, "Our Young Men." Rev. D. Jeremy, of Geldestone, and Mr. Burrough also spoke briefly. A resolution condemning the American Fugitive Slave Bill, and remonstrating with all Christians of the United States, on this subject, was also passed unanimously; and the meeting, altogether a very interesting and profitable one, closed with the usual vote of thanks.

Services in the School-room at Cleator Mill.

1851. July 27, Rev. WILLIAM GASKELL, A.M., Manchester. — Morning: Religion an Every-day Influence (1 Cor. x. 31). Afternoon: No one liveth to himself (Rom. xiv. 7).

Aug. 31, Rev. R. B. ASPLAND, A.M., Dukinfield. — Morning: Harvest Reflections (Acts xiv. 17). Afternoon: The Pharisee and the Publican (Luke xviii. 9, 14).

Sept. 28, Rev. J. ASHTON, Preston. — Morning: The Gratitude due to God at all times (1 Thess. v. 18). Afternoon: The Peace derived from Trust in God (Isaiah xxvi. 3).

Oct. 26, Rev. JOHN COLSTON, Dean Row. — Morning: Christian Fidelity. Afternoon: The True Disciple.

Nov. 30, Rev. FRANCIS BISHOP, Liverpool. — Morning: The Duty of overcoming Evil with Good (Rom. xii. 21). Afternoon: The Influence of the Divine Spirit on the Heart of Man (1 Thess. v. 19).

Dec. 28, Rev. FRANKLIN BAKER, A.M. Bolton. — Morning: On the mode of doing Homage to Christ (Matt. ii. 2). Sacrament. Afternoon: Life—its Joys, its Sorrows and Pursuits (Ps. cii. 11).

1852. Jan. 25, Rev. FRANKLIN HOWORTH, Bury. — Morning: Consolation of the Promise, I will never leave thee nor forsake thee (Heb. xiii. 5). Afternoon: Obligations and Opportunities to do Good (Acts iii. 6).

Feb. 29, Rev. J. J. TAYLER, B. A., Manchester. — Morning: The Recompense of Well-doing in itself. Afternoon: Signs and Effects of True Religion.

March 28, Rev. JAMES MARTINEAU, Liverpool. — Morning: Immortality. Afternoon: The Heart of Faith.

April 25, Rev. C. WALLACE, A.M., Altringham. — Morning: Prayer (Col. iv. 2). Afternoon: Prayer (Col. iv. 2).

May 30, Rev. JAMES BROOKS, Hyde. — Morning: The Importance of Early Impressions (2 Tim. iii. 15). Afternoon: The Duty of cultivating a candid and peaceable Spirit (Ephes. iv. 3).

June 27, Rev. JOHN ROBERDS, Liverpool. — Morning: Individual Responsibility (Gal. vi. 5). Afternoon: God no Respector of Persons (Rom. ii. 5).

Christian Tract Society.

The annual meeting of this Society was held on June 13th, at 142, Strand, London.

This Society was established, in the year 1809, for the purpose of distributing tracts inculcating moral conduct upon Christian principles. From that time to this, it has pursued the course thus marked out, and its publications have been eminently useful in disseminating and insisting upon those truths in which all Christians can cordially unite. Every year, fresh additions have been made to the catalogue, and to such of our readers as may be unacquainted with its contents, we would beg to recommend it as containing a list of books and tracts of great value to Sunday-schools and for distribution.

The report of this year announced the gratifying fact that an increase had taken place in the funds, and that the Committee had thus been enabled to publish *ten* new tracts, some of which may bear comparison with the most popular issued under the auspices of the Society. A particular series of tracts, peculiarly fitted for our now increasing Domestic Missions, under the title of "The Fire-side Missionary," of which 24 Nos. have been printed, has been published by this Society. These have been highly and deservedly popular, and have been found well adapted for the purpose proposed.

The Committee in their report allude to a most pleasing part of their duty, that is, of making grants of tracts to congregations or individuals for distribution. Applications for such purpose made to the Secretary will, we are sure, meet with every attention.

The Committee, in noticing the financial position of the Society, report that the large number of new tracts for this

year has caused an increased expenditure; but they appeal to their friends, and we trust that appeal will not be in vain, to assist them in a work which must meet with a hearty response in the minds of all who desire the reign of that morality which is based upon its only firm basis, the life and teachings of our great Lord and Master.

Southern Unitarian Society.

The *fiftieth* annual meeting of this Society took place on Wednesday, July 9th, at Wareham. The Rev. John Fullagar conducted the devotional service, and the Rev. E. Tagart delivered an eloquent discourse from 1 John iv. 12, on the connection of the love of Nature and the love of Man with the love of God. At the business meeting of the Society, the Rev. Hugh Hutton was called to the chair, who opened the proceedings with some interesting observations on the value of such Societies, and the desirableness of giving them increased support. The Rev. E. Kell read the report, which, in alluding to the origin of the Society, stated, that of the original founders the Rev. John Fullagar was the only minister, and William Mortimer, Esq., the only layman surviving. On the motion of the Rev. A. M. Walker, seconded by John Brown, Esq., it was ordered to be printed. A cordial vote of thanks to the preacher was then moved by the Rev. J. Fullagar, and seconded by Free-land Filliter, Esq.

The Rev. E. Kell, after some prefatory observations on the atrocious character of the recently-enacted Fugitive Slave Law, moved, and the Rev. John Porter seconded, the following resolution, which was unanimously carried: "That this meeting, regarding Slavery as an open violation of the eternal laws of God, and of the inalienable rights of man, views with the deepest horror the enactment of the recent Fugitive Slave Law, as tending to prolong and aggravate that enormous evil, involving in its guilt that portion of the United States hitherto regarded as the land of the Free, and it embraces this opportunity of expressing the warmth of its sympathy with those brethren of the same pure faith in America, who have so nobly come forward to avow their resolution to suffer the penalty of the law, rather than comply with its cruel and unholy requisitions; with its earnest prayer, that they may be supported in their

arduous struggle in favour of human rights by that All-gracious Being who, though he may subject his servants to much tribulation, will, we are assured, abundantly recompense every work of faith and labour of love."

Mr. Bishop moved, and the Rev. A. M. Walker seconded, that this resolution be transmitted to the Rev. Joseph May, Jun., of Boston, with the request that he will communicate its contents to their brethren who have co-operated with them in the same righteous cause.

The Rev. John Fullagar then brought forward the subject of Dissenting Burials, detailing the circumstances connected with the refusal of the Rev. Jarvis Kenrick to bury the late Rev. E. Parsons and Jane Rogers at Chichester, and moved that the following Petition to the Legislature be adopted by the meeting, which was seconded by the Rev. A. M. Walker:

"To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled: the following Petition of the members and friends of the Southern Unitarian Society,

Sheweth, That your petitioners have heard with deep regret that a Clergyman of the city of Chichester, the Rev. Jarvis Kenrick, lately refused to read the Burial Service over the remains of the Reverend Edward Parsons, a Dissenting Minister, on the sole ground that he was a 'Separatist,' and had been a 'Teacher among Separatists;' and that Mr. Kenrick did the same in regard to Jane Rogers, a young woman whose body was taken out of the canal, though the coroner's inquest on the body, after a minute investigation of particulars, had returned a verdict of 'Insanity.'

"That as it appears to your petitioners, from a declaration on the above case made by the Bishop of Chichester himself, that a Bishop has no constraining power to prevent clergymen from so acting, and as the expenses incurred in obtaining redress are beyond the means of many parties to command, a clergyman so acting, though amenable to certain penalties, may act so with almost certain impunity; and that as Dissenters cannot in all places have their own cemeteries, an alteration in the present law is absolutely required.

"That your petitioners earnestly entreat your Honourable House to take this matter into your early consideration, and to enact that, as Dis-

senters are required to contribute to the support of the National Church, the churchyards may be open to Dissenting Ministers to bury their dead therein, using their own service without any let or hindrance whatever; or that efficient relief may be given in the case in any other way that may appear most fitting to your Honourable House."

The Rev. James M'Dowell proposed, and Mr. Joseph Darby seconded, that this Petition be entrusted for presentation to the House of Lords by the Duke of Richmond, and to the House of Commons by Mr. Osborne.

The ordinary business resolutions of the Society having then been disposed of, the members were hospitably entertained at the houses of friends, and assembled for tea at the Black Bear, which being too small for the number who wished to join, an adjournment took place to the chapel, where the choir rendered most efficient assistance. The Rev. John Fullagar was called to the chair, and introduced the various sentiments with much animation, aluding with emotion to the departure of those who had with him originated the Society. After the sentiment of "The Queen" had been given by the Chairman, the following sentiments were proposed and responded to by the gentlemen whose names are connected with them.

"Thanks to the Rev. E. Tagart for his admirable and instructive discourse, and prosperity to the British and Foreign Unitarian Association, of which he is the Honorary Secretary."

"Southern Unitarian Society, with thanks to the Rev. E. Kell for his valuable services as its Secretary."

"Rev. Hugh Hutton, and success to the Unitarian cause at Southampton."

"Civil and Religious Liberty all the world over." Responded to by Free-land Filliter, Esq.

"The speedy repeal of the civil disabilities of the Jews, and of all other exclusive statutes which interfere with the rights of conscience." Responded to by Mr. Bishop.

"The Crystal Palace and its moral significance, the union of nations and the peace of the world." Rev. A. M. Walker.

"Faith, Hope, and Charity—the may Charity, the greatest of the three, shortly be the predominant sentiment of all Christian churches." Rev. James M'Dowell.

After thanks had been presented by

the Chairman, in the name of the meeting, to the minister and congregation at Wareham for their kind reception of the Society, and to the choir, the Rev. E. Kell moved, and the Rev. A.M. Walker seconded, a vote of thanks to their venerable and esteemed Chairman, and the assembly united in a hymn of thanksgiving, having, it is hoped, acquired fresh stimulus by the services and proceedings of the day to run the heavenward race with more alacrity and zeal, and solemnly impressed by the lapse of time since the formation of the Society with the duty of working whilst yet it is called to-day.

North-of-England Unitarian Christian Association.

The sixth anniversary was held at Newcastle-on-Tyne, on Sunday and Monday, July 6 and 7. Friends were present from Alnwick, Shields, Chirton, Felling, Sunderland, Eighton-Banks, Scotswood, Malton, York, Stockton-on-Tees, &c. Large audiences assembled in Hanover-Square chapel to hear the Rev. George Armstrong, of Bristol, and listened with deep and gratified attention to his admirable and truly Christian discourses. The truth and divinity of the religion of Christ were powerfully and beautifully displayed in the morning sermon; and in that of the evening, the claims of Unitarian Christian faith to human acceptance and love were set forth in most convincing form.

Monday afternoon, about 250 members and friends of the Association assembled at tea, in the Temperance Hall. A profusion of beautiful flowers decorated the tables and various portions of the building. The chair was occupied by the Rev. George Harris, and the Rev. H. V. Palmer, of York, was the vice-president. Prayer was offered at the beginning of the repast, and a hymn of thanksgiving sung at its close. Mr. Harris, as Secretary of the Association, read the report of the Committee. It glanced at the contests for priestly power which had marked the past year, and the efforts for religious freedom thereby induced; the scepticism and infidelity which irrational systems of faith, and arrogant claims of lordship over conscience, necessarily engendered; and the great importance of Associations which, separating the wheat from the chaff, maintained the divinity of Christianity, whilst discarding the corruptions which man's traditions had

foisted into the pure and heaven-attested religion of Jesus. Missionary enterprise had been the main feature of this Association during the year. Mr. Harris, in addition to his other ministerial labours, had preached in several places in Yorkshire, Durham, Northumberland and Cumberland, and many times in some, distributing tracts at the close of the religious services in all. Assisted by several lay-preachers, a preaching station had been opened and kept up at St. Peter's Quay, near Newcastle, and a Sunday-school established; and similar efforts were making at the Felling, another locality in the neighbourhood of that town. Rev. M. C. Frankland, of Malton, had preached at Appleton-le-Moors, Hutton-Ambo, Shipton, &c.; and Mr. Syme, the stated missionary of the Association, had regularly visited his circuit, embracing Sunderland, Barnard Castle, Whitby and Alnwick, with occasional visits to Stockton, Evenwood, Darlington, Middleborough. Large measures of success, rapid accession of numbers, were not expected. Results, however, had been encouraging; proving the urgent necessity of missionary agency, and the growing wants of the people for a purer faith than the current theology presents. Directed with Christian aim and upholding Christian principle, missionary labour could not fail of effecting good. Strengthening feeble societies, enabling them to become self-supporting, had been one purpose of the Association, and in the case of Whitby had led the congregation to desire a resident minister. The withdrawal of contribution from that society, in the future, obliged the Association to discontinue the services of its missionary. Mr. Syme's engagement terminated with the 30th of June. Income of the Association, £152. 14s. 8d.; expenditure, £191. 17s. 1d. The balance against the Association of £39. 2s. 4d. will necessarily circumscribe effort for a season, though it will by no means stop all labour. Willing missionaries will still go forth, and present difficulties yield to combined and persevering energy. 3555 tracts have been distributed, and the seed sown cannot fail of ultimate produce.

Mr. Stott, of Alnwick, moved the reception and approval of the report. Mr. Simpson, of Chirton, seconded; and it was unanimously carried, as were the various resolutions of the evening.

The Committee for 1851-1852, Mr. M'Kelvin, of Newcastle, moved, and

Mr. Joseph Clephan, of Gateshead, seconded.

The Rev. H. V. Palmer, of York, in moving the following resolution, which was seconded by Mr. Landells, of Alnwick, addressed some admirable remarks to the meeting, explanatory of Christian faith, hope and love, tracing the rise and progress of the corruptions of Christian truth, the Reformation, the present position of the Unitarian denomination, and the duties it was called on to discharge: "That the members of this Association, rejoicing in the belief of the great Scriptural principles of the Unity and Benevolence of God, even the Father, and the divine commission and authority of the Lord Jesus Christ; convinced that the practical recognition and adoption of these principles are the best preservatives from intolerance and superstition on the one hand, and scepticism and infidelity on the other, consider their diffusion a sacred duty; are thankful to the Father of mercies for the means and opportunities of their maintenance and dissemination with which they have been privileged; and earnestly desire to be found faithful in their employment, that the gospel of Christ may have free course, Man be instructed and blessed, and God revered and obeyed."

Rev. M. C. Frankland, of Malton, spoke very appropriately to the resolution he moved, vindicating the Christian liberty of the individual mind from all priestly aggression and assumption, whilst abjuring appeal to civil legislation in putting down such assumption and aggression; relying on the might of Christian truth as of power to uproot all evil. He was aptly seconded by Dr. Hayle, in an address full of truthful and Christian principle and feeling. The resolution stated—"That the ecclesiastical assumptions and denunciations recently put forth by rival hierarchies, in behalf of priestly power, traditionary ritual and human will-worship, demand from the members of this Association the expression of their continued adhesion to the sole Headship of Christ Jesus in the Christian church; their dread of appeal to or reliance on civil legislation in the repression of religious error or the maintenance of revealed truth; and their assured trust in the religion of the Son of God, as the uprooter of all lordship over conscience, the harbinger of individual freedom, wherever its sacred, equalizing and benevolent principles are faithfully car-

ried into action by the professed disciples of the Christ of heaven."

After the cordial adoption of this resolution by the company, an interval of some minutes was given for general conversation, the stewards placing fruit of various kinds on the different tables.

T. M. Greenhow, Esq., of Newcastle, seconded by Mr. James Clephan, of Gateshead, in very cordial terms moved the welcome and acknowledgments of the Association to their esteemed friend, the preacher, pointing out the sacrifices Mr. Armstrong had made for Christian truth, and the services he had rendered to its holy cause: "That the members of this Association have great pleasure in welcoming, on the present occasion, a respected individual, who, imbued with the spirit of the Lord, which is liberty, cast aside the trammels of ecclesiastical thralldom, and as the Lord's freedman came out of its midst, resolved to keep a conscience, whatever the worldly sacrifices thereby entailed; whose course of earnest devotedness to Christian truth, benevolence and righteousness, through many years of eminent Christian usefulness, entitle him to the esteem and attachment of all who value Christian integrity and moral uprightness of character; whose presence and services at this anniversary meeting claim cordial acknowledgment from all who prize the truth and divinity of Christianity, regarding it as God's best gift, and man's greatest blessing. Honour to the Rev. George Armstrong, of Bristol; may health and happiness be his portion, and may God speed his labours!" The meeting rose in testimony of approbation; Mr. Harris, in presenting their thanks to Mr. Armstrong, narrating his first meeting with their honoured guest at the Irish Unitarian Society in 1832, and describing his various labours in behalf of Christian truth, the education and freedom of mankind.

Mr. Armstrong was greeted with earnest demonstrations of respect in rising to respond to the resolution. He dwelt on the theological occurrences of the past year, exposing the Protestant Popery which had assailed the Papal aggression; portraying the giant evil and corruptions of that parent of error and sin the Romish hierarchy; detailed the duties of Unitarian Christians in this conjuncture, the dangers without and within with which they had to struggle; noticed, in striking phrase, the incommodious and badly situated locality in which the chapel at New-

castle stood, and the duty of the congregation, as they valued Christian truth and desired its spread, to provide more fitting place of worship. At the request of the friends, he gladly proposed, in their and his own behalf, the resolution they had given him in charge, "That the untiring zeal of the Secretary of this Association in the cause of religious truth, his large correspondence, his many journeys, his toils and anxieties in the new and trying circumstances of the past year, call for an expression of the gratitude of this meeting. Thanks to the Rev. George Harris, the Secretary of the North-of-England Unitarian Christian Association, for his valuable services." The acclamations of the meeting testified their heartfelt sympathy, and amidst these gratulations, renewed again and again, Mr. Harris briefly gave utterance to his personal appreciation of the friendship and cordial affection subsisting between the congregation, the members of the Association, and himself. Labour was a pleasure as well as a duty amidst such co-workers. In the spirit in which they combined their efforts, he must direct their thoughts to others rather than himself, to their brethren in bonds, to the violation of Christian principle which darkened the prospects and history of a country which otherwise might be truly glorious. Describing slavery as existing in America, the Fugitive Slave Law, with its abominable provisions, and contrasting these with Christian principle and feeling, and deducing thence the duty of Unitarian Christians in relation to the subject, he moved for the adoption of the Association the resolution, as expressive of their views, "That the great Christian principles of the Fatherhood of God and Brotherhood of Humanity are opposed to all bondage, whether mental

or physical, civil or ecclesiastical; Christ Jesus the Lord having been manifested to preach deliverance to the captives, and it being Christian obligation to remember those in bonds, this meeting, whilst protesting against oppression in all lands, and expressing sympathy with the slave everywhere, feel particularly called on to condemn the recently enacted Fugitive Slave Law of America, as infamous in principle and act, opposed alike to the glorious principles of the Declaration of Independence and the Law of God; and conjure their Christian brethren of all denominations, but more particularly those of the same household of faith in the United States, to be up and doing their utmost, both by word and deed, against a law which tramples liberty in the dust, does despite to the spirit of Christ and Christianity, and sets at nought the commandments of God. May they not rest satisfied till that law be erased from the Statute-book, and the brand of slavery be obliterated from their country." Mr. Robert Wallace, of Newcastle, seconded the resolution, and enthusiastic applause marked its adoption. Mr. Armstrong suggested, as a means of giving effect to the noble sentiments of the resolution just passed, contributions of work to the next Anti-slavery Bazaar at Boston. The Chairman proposed the concluding sentiment, always given at their social gatherings:—"Our brethren of every religious denomination: though divided upon earth, may we all, through the practice of the commandments of Christ and the manifestation of Christ's spirit, finally meet together before the throne of our Redeemer." A hymn was sung, "Come, kingdom of our God;" an impressive prayer, offered by Mr. Armstrong, and benediction, closed the happy and instructive evening.

MARRIAGES.

Jan. 9, at Hanover-Square chapel, by Rev. George Harris, Mr. GEORGE BLACKETT, of Chimney Mills, to SARAH ISABELLA BLACKETT, daughter of the late Mr. Thomas Blackett, all of Newcastle-upon-Tyne.

July 9, at the Catholic chapel, Pilgrim Street, by Rev. P. Kearney, and at Hanover-Square chapel, by Rev. George Harris, MARTIN JOHN FARRELL, Esq., of Cavan, Ireland, to MARY, se-

cond daughter of the late GEORGE BURNETT, Esq., of Newcastle-on-Tyne.

July 9, at Great Paxton, THOMAS WOLRYCHE STANSFELD, Esq., of Leeds, eldest son of Hatton Hamer STANSFELD, Esq., of London, to MARIAN, eldest daughter of Edward Towgood, Esq., of Paxton Hill, Huntingdonshire, and granddaughter of the late James BISCOFF, Esq., of Highbury Terrace, London.

OBITUARY.

July 8, at Loughrig Holme, Ambleside, aged 59, EDWARD QUILLINAN, Esq. Mr. Quillinan was of Irish birth, and educated in the Roman Catholic Church. His father was a wine-merchant, resident in Portugal, where his younger brother still carries on the business. He entered the army early, but withdrew on his first marriage with a daughter of the late Sir Egerton Bridges, a literary amateur, who wasted a large estate, partly in the indulgence of the expensive luxury of a private press (at Lee Priory), from which issued his own poems and numerous reprints of old English literature, and still more by a ruinous and unsuccessful attempt to prove his title to the Dukedom of Chandos. On the marriage of Mr. Quillinan with Miss Bridges, he entered into an engagement (at one time generally, and still occasionally, practised) that the daughters should be educated in the faith of the mother, and the sons in that of the father. And that engagement he most honourably filled. Mrs. Q. lived but a few years, after bearing to him two daughters. It was her sad fate to perish in consequence of a fire in the house in which she lived, near Rydal Mount. Her death was not immediate, and she had time to recommend her infant children to the care of her friend, Miss Wordsworth, the only daughter of the poet. The intimacy thus occasioned led to the marriage, many years afterwards, of Mr. Q. with Miss W., whose death, a few years since, was a very severe blow to her aged parents as well as to her husband, with whom she had passed a few years of as perfect domestic happiness as ill health would permit. After the death of his wife, Mr. Q. most scrupulously discharged his promise to Sir E. B., and never suffered a priest of his own church to enter his doors. When they were of a suitable age, he insisted on their punctual discharge of the usual duties of social worship; and when he could not find elsewhere a fit companion, would himself accompany them to the parish church. To a friend who, half in jest and half in earnest, treated this as an act of unwarrantable, because inconsistent, liberality, he replied in a letter—"If I had thought the salvation of my daughters endangered by such an education, no scruples originating in false notions of honour, would have weighed with me. But should any priest dare to insinuate to me that either of the excellent women

with whom it has been my happiness to be united, were in a state of perdition because she had not been an acknowledged member of our church, I should reply, in the indignant language of Laertes,—

"I tell thee, churlish priest,
A ministering angel shall my sister be
When thou liest howling."

Yet Mr. Q. never abandoned his church, nor was ever led to make any concession to the honoured father of his second wife, strong as Mr. Wordsworth's objections were on the subject of Catholic emancipation. But these objections were rather of a political than a theological character, and no dissension arose out of the diversity of their religious creeds. Mr. Q. had led a life of literary leisure, but had never produced a work which procured for him any distinction either as a poet or a romance writer, though he had tried his hand at both. He had devoted the last years of his life to the composition of a new translation of Camoens' *Lusiad*. But translated verse is a drug in the book mart, and he had not been able to find a publisher. Had his sudden and unexpected death not interposed, he would, probably, have undertaken the editorship of Mr. Wordsworth's Convention of Cintra and other prose writings, for which he would have been eminently qualified: he possessed considerable critical talent, and excelled in the epigram, and in the familiar parlour style of fugitive poetry. He did not scruple to compose a satiric poem on the late Papal aggression, in which neither the Cardinal nor his opponents were spared: for he was one of a body, more numerous than is generally supposed, who thought the Papal movement impolitic in its consequences, as well as offensive in its manner. The freedom of his opinions being shackled by no restraints beyond those imposed by his kindly disposition, his shrewd common sense and good taste rendered him a universal favourite. He was a man of leisure, of lively social habits and activity of spirit; he was a medium of communication between those who were otherwise strangers to each other. And as his habits of life were those of a young man, his unexpected death has cast a gloom over the retired valley which he so largely contributed to enliven, and caused a chasm which cannot easily or soon be filled up.